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THE TUDOR TRANSLATIONS

EDITED BY

W. E. HENLEY

XXXVI

THE ENGLISH BIBLE

TRANSLATED OUT OF THE ORIGINAL TONGUES BY THE COMMANDMENT OF

KING JAMES THE FIRST

ANNO 1611

VOLUME IV

ISAIAH TO MALACHI

LONDON
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THE BOOKE OF THE PROPHET ISAIAH

CHAPTER I

THE Vision of Isaiah the sonne of Amoz, which hee sawe concerning Iudah and Ierusalem, in the dayes of Uzziah, Iotham, Ahaz, and Hezekiah kings of Iudah. Heare, O heavens, and give eare, O earth: for the LORD hath spoken; I have nourished and brought up children, and they have rebelled against me. The oxe knoweth his owner, and the asse his masters cribbe: but Israel doeth not know, my people doeth not consider. Ah sinnefull nation, a people laden with iniquitie, a seede of evill doers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy one of Israel unto anger, they are gone away backward.

Isaiah complaineth of Iudah for her rebellion.

Why should yee be stricken any more? yee will revolt more and more: the whole head is sicke, and the whole heart faint. From the sole of the foote, even unto the head, there is no soundnesse in it; but wounds, and bruises, and putrifying sores: they have not beene closed, neither bound up, neither mollified with oyntment. Your countrey is desolate, your cities are burnt with fire: your land, strangers devoure it in your presence, and it is desolate as overthrowen by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged citie. Except the LORD of hostes had left unto us a very small remnant, we should have beene as Sodom, and we should have bene like unto Gomorrah.

He lamenteth her iudgements.

Heare the word of the LORD, ye rulers of Sodom, give eare unto the Law of our GOD, yee people of Gomorrah. To what purpose is the multitude of your sacrifices unto me, sayth the LORD? I am full of the burnt offerings of rammes, and the fat of fedde beasts, and I delight not in the blood of bullockes, or of lambes, or of hee

He upbraideth their whole service.

CHAPTER I

goates. When ye come to appeare before mee, who hath required this at your hand, to tread my courts? Bring no more vaine oblations, incense is an abomination unto me: the new Moones, and Sabbaths, the calling of assemblies I cannot away with; it is iniquitie, even the solemne meeting. Your new Moones, and your appointed Feasts my soule hateth: they are a trouble unto me, I am weary to beare them. And when ye spread foorth your handes, I will hide mine eyes from you; yea, when yee make many prayers I will not heare: your hands are full of blood.

He exhorteth to repentance, with promises and threatnings.

Wash yee, make you cleane, put away the evill of your doings from before mine eyes, cease to doe evill, learne to doe well, seeke iudgement, relieve the oppressed, iudge the fatherlesse, plead for the widow. Come now and let us reason together, saith the LORD: though your sinnes be as scarlet, they shall be as white as snow; though they be red like crimsin, they shall be as wooll. If yee be willing and obedient, yee shall eate the good of the land. But if yee refuse and rebell, yee shalbe devoured with the sword: for the mouth of the LORD hath spoken it.

Bewailing their wickednesse, hee denounceth Gods iudgements.

Howe is the faithfull citie become an harlot? it was full ot iudgement, righteousnesse lodged in it; but now murtherers. Thy silver is become drosse, thy wine mixt with water. Thy princes are rebellious and companions of theeves: every one loveth gifts, and followeth after rewards: they iudge not the fatherlesse, neither doth the cause of the widowe come unto them. Therefore, saith the Lord, the LORD of hostes, the mighty one of Israel; Ah, I will ease me of mine adversaries, and avenge me of mine enemies.

Hee promiseth grace,

And I will turne my hand upon thee, and purely purge away thy drosse, and take away all thy tinne. And I will restore thy iudges as at the first, and thy counsellers as at the beginning: afterward thou shalt be called the citie of righteousnesse, the faithfull citie. Zion shall be redeemed with iudgement, and her converts with righteousnesse.

and threatneth destruction to the wicked.

And the destruction of the transgressours and of the sinners shall be together: and they that forsake the LORD shall be consumed. For they shall be ashamed of the okes which yee have desired, and yee shalbe confounded for the gardens that yee have chosen. For yee shall be as an oke whose leafe fadeth, and as a garden that hath no water. And the strong shall be as towe, and the maker of it as a sparke, and they shall both burne together, and none shall quench them.

ISAIAH

CHAPTER II

THE word that Isaiah, the sonne of Amoz, sawe concerning Iudah and Ierusalem. And it shall come to passe in the last dayes, that the mountaine of the LORDS house shall be established in the top of the mountaines, and shall be exalted above the hilles; and all nations shall flow unto it. And many people shall goe and say; Come yee and let us go up to the mountaine of the LORD, to the house of the God of Iacob, and he will teach us of his wayes, and we will walke in his pathes: for out of Zion shall goe forth the lawe, and the word of the LORD from Ierusalem. And hee shall iudge among the nations, and shall rebuke many people: and they shall beate their swords into plowshares, and their speares into pruning hookes: nation shall not lift up sword against nation, neither shall they learne warre any more. O house of Iacob, come yee, and let us walke in the light of the LORD.

Isaiah prophecieth the comming of Christs kingdome.

Therefore thou hast forsaken thy people the house of Iacob; because they be replenished from the East, and are soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither is there any end of their treasures: their land is also full of horses; neither is there any end of their charets. Their land also is full of idoles: they worship the worke of their owne hands, that which their owne fingers have made. And the meane man boweth downe, and the great man humbleth himselfe; therefore forgive them not.

Wickednesse is the cause of Gods forsaking.

Enter into the rocke, and hide thee in the dust, for feare of the LORD, and for the glory of his Maiestie. The loftie lookes of man shalbe humbled, and the hautines of men shalbe bowed downe: and the LORD alone shalbe exalted in that day. For the day of the LORD of hostes shall bee upon every one that is prond and loftie, and upon every one that is lifted up, and he shalbe brought low; and upon all the Cedars of Lebanon, that are high and lifted up, and upon all the okes of Bashan, and upon all the high mountaines, and upon all the hilles that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftinesse of man shall be bowed downe, and the hautinesse of men shalbe made low: and the LORD alone shalbe exalted in that day. And the idoles hee shall utterly abolish. And they shall goe into the holes of the rocks, and into the caves of the earth for feare of the LORD, and for the glory of his Maiestie; when hee ariseth to

Hee exhorteth to feare, because of the powerfull effects of Gods Maiestie.

shake terribly the earth. In that day a man shall cast his idoles of silver, and his idoles of golde which they made each one for himselfe to worship, to the moules and to the battes: to go into the clefts of the rocks, and into the tops of the ragged rockes, for feare of the LORD, and for the glorie of his Maiestie; when hee ariseth to shake terribly the earth. Cease ye from man whose breath is in his nostrels: for wherein is hee to be accounted of?

CHAPTER III

The great confusion which commeth by sinne.

FOR behold, the Lord, the LORD of hostes doeth take away from Ierusalem, and from Iudah, the stay and the staffe, the whole stay of bread, and the whole stay of water, the mighty man, and the man of warre; the Iudge and the Prophet, and the prudent, and the ancient, the captaine of fiftie, and the honourable man, and the counseller, and the cunning artificer, and the eloquent oratour. And I will give children to bee their Princes, and babes shall rule over them. And the people shall be oppressed, every one by another, and every one by his neighbour: the childe shall behave himselfe proudly against the ancient, and the base against the honourable. When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruine bee under thy hand: in that day shall he sweare, saying, I will not be an healer: for in my house is neither bread nor clothing: make me not a ruler of the people. For Ierusalem is ruined, and Iudah is fallen: because their tongue and their doings are against the LORD, to provoke the eyes of his glorie.

The impudencie of the people.

The shew of their countenance doeth witnesse against them, and they declare their sinne as Sodom, they hide it not: woe unto their soule, for they have rewarded evill unto themselves. Say yee to the righteous, that it shall be well with him: for they shall eate the fruit of their doings. Woe unto the wicked, it shall be ill with him: for the reward of his handes shalbe given him.

The oppression and covetousnesse of the rulers.

As for my people, children are their oppressours, and women rule over them: O my people, they which lead thee, cause thee to erre, and destroy the way of thy paths. The LORD standeth up to plead, and standeth to iudge the people. The LORD will enter into iudgement with the ancients of his people, and the Princes thereof: for ye have eaten up the Vineyard; the spoile of the poore is in your houses. What meane yee that yee beat my people to pieces, and grinde the faces of the poore, saith the Lord GOD of hosts?

CHAPTER III

The iudgements which shall he for the pride of the women.

Moreover the LORD saith; Because the daughters of Zion are hautie, and walke with stretched forth necks, and wanton eyes, walking and mincing as they goe, and making a tinkeling with their feet: therefore the Lord will smite with a scab the crowne of the head of the daughters of Zion, and the LORD will discover their secret parts. In that day the Lord will take away the bravery of their tinckling ornaments about their feete, and their caules, and their round tyres like the Moone, the chaines, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legges, and the headbands, and the tablets, and the earerings, the rings, and nose-iewels, the changeable sutes of apparell, and the mantles, and the wimples, and the crisping pinnes, the glasses, and the fine linnen, and the hoods, and the vailes. And it shall come to passe, that in steade of sweete smell, there shall bee stinke; and in stead of a girdle, a rent; and in stead of well set haire, baldnesse; and in stead of a stomacher, a girding of sackecloth; and burning, in stead of beautie. Thy men shall fall by the sword, and thy mightie in the warre. And her gates shall lament and mourne; and she being desolate, shall sit upon the ground.

CHAPTER IIII

In the extremitie of evils, Christes kingdome shall be a Sanctuarie.

AND in that day seven women shall take hold of one man, saying, We will eate our owne bread, and weare our owne apparell: onely let us be called by thy name, to take away our reproch. In that day shall the Branch of the LORD be beautifull and glorious, and the fruit of the earth shalbe excellent and comely for them that are escaped of Israel. And it shall come to passe, that hee that is left in Zion, and hee that remaineth in Ierusalem, shall be called Holy, even every one that is written among the living in Ierusalem, when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Ierusalem from the middest thereof, by the spirit of iudgement, and by the spirit of burning. And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies a cloude, and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence. And there shalbe a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storme and from raine.

CHAPTER V

Under the Parable of a Vineyard, God excuseth his severe iudgement.

NOW will I sing to my welbeloved, a song of my beloved touching his vineyard: my wellbeloved hath a vineyard in a very fruitfull hill. And hee fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a towre in the middest of it, and also made a winepresse therein: and he looked that it should bring foorth grapes, and it brought foorth wilde grapes. And now, O inhabitants of Ierusalem, and men of Iudah, Iudge, I pray you, betwixt me and my Vineyard. What could have beene done more to my Vineyard, that I have not done in it? wherefore when I looked that it should bring foorth grapes, brought it foorth wilde grapes? And now goe to; I will tell you what I will doe to my Vineyard, I will take away the hedge thereof, and it shall be eaten up; and breake downe the wall thereof, and it shall be troden downe. And I will lay it waste; it shall not be pruned, nor digged, but there shall come up briars and thornes: I will also command the cloudes, that they raine no raine upon it. For the Vineyard of the LORD of hostes is the house of Israel, and the men of Iudah his pleasant plant: and he looked for iudgement, but beholde oppression; for righteousnesse, but behold a crie.

His iudgements upon covetousnesse,

Woe unto them that ioyne house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth. In mine eares said the LORD of hostes, Of a trueth many houses shall be desolate, even great and faire without inhabitant. Yea ten acres of vineyard shall yeeld one Bath, and the seed of an Homer shall yeeld an Ephah.

Upon lasciviousnesse,

Woe unto them that rise up earely in the morning, that they may follow strong drink, that continue untill night, till wine enflame them. And the harpe and the viole, the tabret and pipe, and wine are in their feasts: but they regard not the worke of the LORD, neither consider the operation of his hands.

Upon impietie,

Therefore my people are gone into captivitie, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged her selfe, and opened her mouth without measure: and their glory, and their multitude, and their pompe, and hee that reioyceth, shall descend into it. And the meane man shall bee brought downe, and the mightie man shall be humbled, and the eyes of the loftie shall be humbled. But the LORD of hosts shalbe exalted in iudgement, and God that is holy, shall bee sanctified in righteousnesse. Then shall the lambes feed after their maner, and the

waste places of the fat ones shall strangers eate. Woe unto them that draw iniquitie with cords of vanitie, and sinne, as it were with a cart rope: that say, Let him make speede, and hasten his worke, that we may see it: and let the counsell of the holy one of Israel draw nigh and come, that wee may know it.

and upon iniustice.

Woe unto them that call evill good, and good evill, that put darkenes for light, and light for darkenesse, that put bitter for sweete, and sweete for bitter. Woe unto them that are wise in their owne eyes, and prudent in their owne sight. Woe unto them that are mightie to drinke wine, and men of strength to mingle strong drinke. Which iustifie the wicked for reward, and take away the righteousnes of the righteous from him. Therfore as the fire devoureth the stubble, and the flame consumeth the chaffe, so their root shall be rottennes, and their blossome shall goe up as dust: because they have cast away the Lawe of the LORD of hosts, and despised the worde of the Holy One of Israel. Therefore is the anger of the LORD kindled against his people, and he hath stretched foorth his hande against them, and hath smitten them: and the hilles did tremble, and their carkeises were torne in the midst of the streets: for all this, his anger is not turned away, but his hand is stretched out still.

The executioners of Gods iudgements.

And he will lift up an ensigne to the nations from farre, and wil hisse unto them from the end of the earth: and behold, they shall come with speed swiftly. None shalbe weary, nor stumble amongst them: none shall slumber nor sleepe, neither shall the girdle of their loynes be loosed, nor the latchet of their shooes be broken. Whose arrowes are sharpe, and all their bowes bent, their horses hoofs shall bee counted like flint, and their wheeles like a whirlewind. Their roaring shalbe like a lyon, they shall roare like yong lions: yea they shal roare and lay hold of the pray, and shall carie it away safe, and none shall deliver it. And in that day they shall roare against them, like the roaring of the sea: and if one looke unto the land, behold darkenesse and sorrow, and the light is darkened in the heavens therof.

CHAPTER VI

Isaiah in a vision of the Lord in his glory,

IN the yeere that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his traine filled the Temple. Above it stood the Seraphims: each one had sixe wings, with twaine he covered his face, and with twaine hee covered his feete, and with twaine hee did flie. And one cried unto another, and sayd; Holy, holy, holy, is the LORD of hostes,

CHAPTER VI

the whole earth is full of his glory. And the posts of the doore moved at the voyce of him that cryed, and the house was filled with smoke.

being terrified, is confirmed for his Message.

Then sayd I: Woe is me; for I am undone, because I am a man of uncleane lippes, and I dwell in the midst of a people of uncleane lippes: for mine eyes have seene the king, the LORD of hostes. Then flew one of the Seraphims unto mee, having a live-cole in his hand, which hee had taken with the tongs from off the altar. And he laide it upon my mouth, and sayd, Loe, this hath touched thy lippes, and thine iniquitie is taken away, and thy sinne purged. Also I heard the voyce of the Lord, saying; Whom shall I send, and who will goe for us? Then I saide; Heere am I, send me.

He sheweth the obstinacie of the people, unto their desolation.

And he sayd, Goe and tell this people; Heare yee indeede, but understand not: and see yee indeed, but perceive not. Make the heart of this people fat, and make their eares heavy, and shut their eyes: lest they see with their eyes, and heare with their eares, and understand with their heart, and convert and be healed. Then sayd I; Lord, how long? And hee answered, Untill the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the LORD have removed men farre away, and there be a great forsaking in the midst of the land.

A remnant shall hee saved.

But yet in it shalbe a tenth, and it shall returne, and shall be eaten: as a Teyle tree, and as an Oke whose substance is in them, when they cast their leaves: so the holy seede shall be the substance thereof.

CHAPTER VII

Ahaz, being troubled with feare of Rezin and Pekah, is comforted by Isaiah.

AND it came to passe in the dayes of Ahaz the sonne of Iotham the sonne of Uzziah king of Iudah, that Rezin the king of Syria, and Pekah, the sonne of Remaliah king of Israel, went up towards Ierusalem to warre against it, but could not prevaile against it. And it was told the house of David, saying; Syria is confederate with Ephraim: and his heart was moved, and the heart of his people as the trees of the wood are mooved with the wind. Then sayd the LORD unto Isaiah; Goe forth now to meete Ahaz, thou, and Shear-iashub[1] thy sonne, at the end of the conduit of the upper poole in the high way of the fullers field. And say unto him; Take heede and be quiet: feare not, neither be faint hearted for the two tailes of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the sonne of Remaliah. Because Syria, Ephraim, and the sonne of Remaliah have taken evill counsell

[1] That is, the remnant shal returne.

against thee, saying; Let us goe up against Iudah and vexe it, and let us make a breach therein for us, and set a king in the midst of it, even the sonne of Tabeal. Thus saith the Lord God; It shall not stand, neither shall it come to passe. For the head of Syria is Damascus, and the head of Damascus is Rezin, and within threescore and five yeeres, shall Ephraim be broken, that it be not a people. And the head of Ephraim is Samaria, and the head of Samaria is Remaliahs sonne; if yee will not beleeve, surely yee shall not be established.

Ahaz, having liberty to choose a signe, and refusing it, hath for a signe, Christ promised.

Moreover the Lord spake againe unto Ahaz, saying; Aske thee a signe of the Lord thy God; aske it either in the depth, or in the height above. But Ahaz sayd, I will not aske, neither will I tempt the Lord. And he sayd; Heare yee now, O house of David; Is it a small thing for you to wearie men, but will yee wearie my God also? Therefore the Lord himselfe shal give you a signe: Behold, a Virgine shall conceive and beare a Sonne, and shall call his name Immanuel. Butter and hony shall he eat, that hee may know to refuse the evill, and choose the good. For before the childe shall know to refuse the evill and choose the good; the land that thou abhorrest, shalbe forsaken of both her kings.

His iudgement is prophecied to come by Assyria.

The Lord shall bring upon thee and upon thy people, and upon thy fathers house, dayes that have not come, from the day that Ephraim departed from Iudah; even the King of Assyria. And it shall come to passe in that day, that the Lord shall hisse for the flie, that is in the uttermost part of the rivers of Egypt, and for the Bee that is in the land of Assyria. And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rockes, and upon all thornes, and upon all bushes. In the same day shall the Lord shave with a rasor that is hired, namely by them beyond the river, by the king of Assyria, the head, and the haire of the feet: and it shal also consume the beard. And it shall come to passe in that day, that a man shal nourish a yong cow and two sheepe. And it shall come to passe, for the abundance of milke that they shall give, he shal eate butter: for butter and hony shall every one eate, that is left in the land. And it shall come to passe in that day, that every place shalbe, where there were a thousand Vines at a thousand silverlings, it shall even be for briers and thornes. With arrowes and with bowes shall men come thither; because all the land shall become briars and thornes. And on all hilles that shalbe digged with the mattocke, there shall not come thither the feare of briars and thornes: but it shall bee for the sending foorth of oxen, and for the treading of lesser cattell.

CHAPTER VIII

CHAPTER VIII

In Maher-shalal-hash-baz, hee prophecieth that Syria and Israel shalbe subdued by Assyria.

MOREOVER the LORD said unto mee, Take thee a great roule, and write in it with a mans penne, concerning Maher-shalal-hash-baz.[1] And I tooke unto mee faithfull witnesses to record, Uriah the Priest, and Zechariah the sonne of Ieberechiah. And I went unto the Prophetesse, and shee conceived and bare a sonne, then said the LORD to mee, Call his name Maher-shalal-hash-baz. For before the childe shall have knowledge to cry, My father and my mother, the riches of Damascus, and the spoile of Samaria shalbe taken away before the king of Assyria.

Iudah likewise for their infidelitie.

The LORD spake also unto me againe, saying, For so much as this people refuseth the waters of Shiloah that goe softly, and reioyce in Rezin, and Remaliahs sonne: now therefore behold, the Lord bringeth up upon them the waters of the river strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and goe over all his bankes. And hee shall passe through Iudah, he shall overflow and goe over, he shall reach even to the necke; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

Gods iudgements shalbe unresistable.

Associate your selves, O ye people, and yee shalbe broken in pieces; and give eare all ye of farre countreys: gird your selves, and ye shalbe broken in pieces; gird your selves, and ye shalbe broken in pieces. Take counsell together, and it shall come to nought: speake the word, and it shall not stand; for God is with us.

Comfort shalbe to them that feare God.

For the LORD spake thus to me with a strong hand, and instructed me that I should not walke in the way of this people, saying, Say ye not, A confederacie to all them, to whom this people shall say, A confederacie; neither feare yee their feare, nor be afraid. Sanctifie the LORD of hostes himselfe, and let him bee your feare, and let him be your dread. And he shalbe for a sanctuary; but for a stone of stumbling and for a rocke of offence to both the houses of Israel, for a ginne, and for a snare to the inhabitants of Ierusalem. And many among them shall stumble and fall, and be broken, and be snared, and be taken. Binde up the Testimonie, seale the Law among my disciples. And I wil wait upon the LORD that hideth his face from the house of Iacob, and I will looke for him. Behold, I, and the children whom the LORD hath given me, are for signes, and for wonders in Israel: from the LORD of hostes, which dwelleth in mount Zion.

And when they shall say unto you; Seeke unto them that have

[1] Hebr. In making speed to the spoile, he hasteneth the pray. Or, make speed, etc.

familiar spirits, and unto wizards that peepe and that mutter: should not a people seeke unto their God? for the living, to the dead? To the Law and to the Testimonie: if they speake not according to this word, it is because there is no light in them. And they shall passe through it, hardly bestead and hungry: and it shall come to passe, that when they shall be hungry, they shall fret themselves, and curse their King, and their God, and looke upward. And they shall looke unto the earth: and behold trouble and darkenesse, dimnesse of anguish; and they shall be driven to darkenesse.

Great afflictions to idolaters.

CHAPTER IX

NEVERTHELESSE the dimnesse shall not be such as was in her vexation; when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict her by the way of the Sea, beyond Iordan in Galile of the nations. The people that walked in darknesse, have seene a great light: they that dwel in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and not increased the ioy: they ioy before thee, according to the ioy in harvest, and as men reioyce when they divide the spoile. For thou hast broken the yoke of his burden, and the staffe of his shoulder, the rod of his oppressour, as in the day of Midian. For every battell of the warriour is with confused noise, and garments rolled in blood; but this shall be with burning and fewell of fire. For unto us a child is borne, unto us a Sonne is given, and the government shalbe upon his shoulder: and his name shalbe called, Wonderfull, Counseller, The mightie God, The everlasting Father, The Prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdome, to order it, and to stablish it with iudgement and with iustice, from henceforth even for ever: the zeale of the LORD of hostes will performe this.

What ioy shall be in the midst of afflictions, by the Kingdome and birth of Christ.

The Lord sent a word into Iacob, and it hath lighted upon Israel. And all the people shal know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutnesse of heart; The brickes are fallen downe, but we will build with hewen stones: the Sycomores are cut downe, but we will change them into Cedars. Therefore the LORD shall set up the adversaries of Rezin against him, and ioyne his enemies together. The Syrians before, and the Philistines behinde, and they shall devoure Israel with open mouth: for all this his anger is not turned away, but his hand is stretched out still.

The iudgements upon Israel for their pride,

CHAPTER IX

For their hypocrisie,

For the people turneth not unto him that smiteth them, neither doe they seeke the LORD of hostes. Therefore the LORD will cut off from Israel head and taile, branch and rush in one day. The ancient and honourable, hee is the head: and the prophet that teacheth lies, he is the taile. For the leaders of this people cause them to erre, and they that are ledde of them, are destroyed. Therfore the Lord shall have no ioy in their yong men, neither shal have mercy on their fatherlesse and widowes: for every one is an hypocrite, and an evil doer, and every mouth speaketh folly: for all this his anger is not turned away, but his hand is stretched out still.

And for their impenitencie.

For wickednes burneth as the fire: it shall devoure the briers and thornes, and shall kindle in the thickets of the forrest, and they shall mount up like the lifting up of smoke. Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuell of the fire: no man shall spare his brother. And he shall snatch on the right hand, and be hungry, and he shall eate on the left hand, and they shall not bee satisfied: they shall eate every man the flesh of his owne arme. Manasseh, Ephraim: and Ephraim, Manasseh: and they together shalbe against Iudah: for all this his anger is not turned away, but his hand is stretched out still.

CHAPTER X

The woe of tyrants.

WOE unto them that decree unrighteous decrees, and that write grievousnesse which they have prescribed: to turne aside the needy from iudgement, and to take away the right from the poore of my people, that widdowes may be their pray, and that they may robbe the fatherles. And what wil ye doe in the day of visitation, and in the desolation which shall come from farre? to whom wil ye flee for helpe? and where will yee leave your glory? Without mee they shall bowe downe under the prisoners, and they shall fall under the slaine: for all this his anger is not turned away, but his hand is stretched out still.

Assyria, the rodde of hypocrites, for his pride shall be broken.

O Assyrian, the rod of mine anger, and the staffe in their hand is mine indignation. I will send him against an hypocriticall nation, and against the people of my wrath will I give him a charge to take the spoile, and to take the praye, and to tread them downe like the mire of the streets. Howbeit he meaneth not so, neither doth his heart thinke so, but it is in his heart to destroy, and cut off nations not a few. For he saith, Are not my princes

altogether kings? Is not Calno, as Carchemish? is not Hamath, as Arpad? is not Samaria, as Damascus? As my hand hath found the kingdomes of the idoles, and whose graven images did excell them of Ierusalem and of Samaria: shall I not, as I have done unto Samaria and her idoles, so doe to Ierusalem and her idoles? Wherefore it shall come to passe, that when the Lord hath performed his whole worke upon mount Zion, and on Ierusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high lookes. For hee saith, By the strength of my hand I have done it, and by my wisedome, for I am prudent: and I have remooved the bounds of the people, and have robbed their treasures, and I have put downe the inhabitants like a valiant man. And my hand hath found as a nest the riches of the people: and as one gathereth egges that are left, have I gathered all the earth, and there was none that moved the wing, or opened the mouth, or peeped. Shall the axe boast it selfe against him that heweth therewith? or shal the sawe magnifie it selfe against him that shaketh it? as if the rod should shake it selfe against them that lift it up, or as if the staffe should lift up it selfe, as if it were no wood. Therefore shall the Lord, the Lord of hosts, send among his fat ones leannesse, and under his glory hee shall kindle a burning, like the burning of a fire. And the light of Israel shall bee for a fire, and his Holy One for a flame: and it shall burne and devoure his thornes and his briers in one day: and shall consume the glory of his forrest, and of his fruitfull field both soule and body: and they shall bee as when a standerd bearer fainteth. And the rest of the trees of his forrest shall be few, that a child may write them.

A remnant of Israel shall be saved.

And it shal come to passe in that day, that the remnant of Israel, and such as are escaped of the house of Iacob, shall no more againe stay upon him that smote them: but shall stay upon the Lord, the Holy One of Israel in trueth. The remnant shall returne, even the remnant of Iacob, unto the mightie God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall returne: the consumption decreed shall overflow with righteousnesse. For the Lord God of hostes shall make a consumption, even determined in the middest of all the land.

Israel is comforted with promise of deliverance from Assyria.

Therfore thus saith the Lord God of hostes, O my people that dwellest in Zion, be not afraide of the Assyrian: he shall smite thee with a rod, and shall lift up his staffe against thee, after the maner of Egypt. For yet a very litle while, and the indignation shall cease, and mine anger in their destruction. And the Lord of hostes shall stirre up a scourge for him, according to the slaughter

CHAPTER X

of Midian at the rocke Oreb: and as his rod was upon the Sea, so shall he lift it up after the manner of Egypt. And it shall come to passe in that day, that his burden shalbe taken away from off thy shoulder, and his yoke from off thy necke, and the yoke shalbe destroyed because of the anointing. He is come to Aiath, hee is passed to Migron: at Michmash he hath laid up his cariages. They are gone over the passage: they have taken up their lodging at Geba, Ramah is afraid, Gebeah of Saul is fled. Lift up thy voice, O daughter of Gallim: cause it to bee heard unto Laish, O poore Anathoth. Madmenah is remooved, the inhabitants of Gebim gather themselves to flee. As yet shall hee remaine at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Ierusalem. Behold, the Lord, the LORD of hostes shall lop the bough with terrour: and the high ones of stature shal be hewen downe, and the haughtie shalbe humbled. And he shall cut downe the thickets of the forrests with yron, and Lebanon shall fall by a mightie one.

CHAPTER XI

The peaceable kingdome of the Branch out of the root of Iesse.

AND there shall come forth a rod out of the stemme of Iesse, and a branch shal grow out of his rootes. And the Spirit of the LORD shall rest upon him, the spirit of wisedome and understanding, the spirit of counsell and might, the spirit of knowledge, and of the feare of the LORD: and shal make him of quicke understanding in the feare of the LORD, and he shall not iudge after the sight of his eyes, neither reprove after the hearing of his eares. But with righteousnesse shall he iudge the poore, and reproove with equitie, for the meeke of the earth: and he shall smite the earth with the rodde of his mouth, and with the breath of his lips shall he slay the wicked. And righteousnesse shalbe the girdle of his loines, and faithfulnesse the girdle of his reines. The wolfe also shall dwell with the lambe, and the leopard shall lie downe with the kid: and the calfe and the yong lion, and the fatling together, and a litle child shall lead them. And the cow and the beare shall feed, their yong ones shall lie downe together: and the lyon shall eate straw like the oxe. And the sucking childe shall play on the hole of the aspe, and the weaned childe shall put his hand on the cockatrice denne. They shall not hurt nor destroy in all my holy mountaine: for the earth shall bee full of the knowledge of the LORD, as the waters cover the sea.

And in that day there shall bee a roote of Iesse, which shall stand for an ensigne of the people; to it shall the Gentiles seeke,

and his rest shall bee glorious. And it shall come to passe in that day, that the Lord shall set his hande againe the second time, to recover the remnant of his people which shalbe left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the ylands of the Sea. And he shall set up an ensigne for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Iudah, from the foure corners of the earth. The envie also of Ephraim shal depart, and the adversaries of Iudah shalbe cut off: Ephraim shall not envie Iudah, and Iudah shall not vexe Ephraim. But they shall fly upon the shoulders of the Philistines toward the West, they shall spoile them of the East together: they shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them. And the LORD shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind shall hee shake his hand over the river, and shall smite it in the seven streames, and make men goe over dry-shod. And there shalbe an high way for the remnant of his people, which shalbe left from Assyria; like as it was to Israel in the day that hee came up out of the land of Egypt.

CHAPTER XI

The victorious restauration of Israel, and vocation of the Gentiles.

CHAPTER XII

AND in that day thou shalt say, O LORD, I will praise thee: though thou wast angrie with mee, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation: I will trust, and not be afraid; for the LORD IEHOVAH is my strength and my song, he also is become my salvation. Therefore with ioy shall yee draw water out of the wels of salvation. And in that day shall yee say; Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the LORD; for hee hath done excellent things: this is knowen in all the earth. Cry out and shout thou inhabitant of Zion: for great is the holy one of Israel in the midst of thee.

A ioyfull thanksgiving of the faithfull for the mercies of God.

CHAPTER XIII

THE burden of Babylon, which Isaiah the sonne of Amoz did see. Lift yee up a banner upon the high mountaine, exalt the voice unto them, shake the hand, that they may goe into the gates of the nobles. I have commanded my sanctified ones: I have also called my mightie ones for mine anger, even them that reioyce in my highnesse. The noise of a multitude

God mustereth the armies of his wrath.

CHAPTER XIII

in the mountaines, like as of a great people: a tumultuous noise of the kingdomes of nations gathered together: the LORD of hostes mustereth the hoste of the battell. They come from a farre countrey from the end of heaven, even the LORD and the weapons of his indignation, to destroy the whole land.

He threatneth to destroy Babylon by the Medes.

Howle yee; for the day of the LORD is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands bee faint, and every mans heart shall melt. And they shalbe afraid: pangs and sorrowes shall take hold of them, they shalbe in paine as a woman that travelleth: they shalbe amazed one at another, their faces shalbe as flames. Behold, the day of the LORD commeth, cruell both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For the starres of heaven, and the constellations thereof shall not give their light: the sunne shalbe darkened in his going forth, and the moone shall not cause her light to shine. And I will punish the world for their evill, and the wicked for their iniquitie; and I will cause the arrogancie of the proud to cease, and will lay low the hautinesse of the terrible. I will make a man more pretious then fine gold; even a man then the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place in the wrath of the LORD of hostes, and in the day of his fierce anger. And it shalbe as the chased Roe, and as a sheepe that no man taketh up: they shall every man turne to his owne people, and flee every one into his owne land. Every one that is found shall be thrust through: and every one that is ioyned unto them, shall fall by the sword. Their children also shalbe dashed to pieces before their eyes, their houses shalbe spoiled, and their wives ravished. Beholde, I will stirre up the Medes against them, which shall not regard silver, and as for gold, they shall not delight in it. Their bowes also shall dash the yong men to pieces, and they shall have no pitie on the fruit of the wombe; their eye shall not spare children.

The desolation of Babylon.

And Babylon the glory of kingdomes, the beautie of the Chaldees excellencie, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there, neither shal the shepheards make their fold there. But wilde beastes of the desert shall lye there, and their houses shalbe full of dolefull creatures, and owles shall dwell there, and Satyres shall daunce there. And the wilde beastes of the Ilands shal cry in their desolate houses, and dragons in their pleasant palaces: and her time is neere to come, and her dayes shall not be prolonged.

CHAPTER XIIII

FOR the LORD wil have mercie on Iacob, and wil yet choose Israel, and set them in their owne land: and the strangers shalbe ioyned with them, and they shal cleave to the house of Iacob. And the people shall take them, and bring them to their place: and the house of Israel shall possesse them in the land of the LORD, for servants and handmaides: and they shall take them captives, whose captives they were, and they shall rule over their oppressours. And it shall come to passe in the day that the LORD shal give thee rest from thy sorrow, and from thy feare, and from the hard bondage wherein thou wast made to serve,

Gods mercifull restauration of Israel.

That thou shalt take up this proverbe against the king of Babylon, and say; How hath the oppressour ceased? the golden citie ceased? The LORD hath broken the staffe of the wicked, and the scepter of the rulers. He who smote the people in wrath with a continuall stroke; hee that ruled the nations in anger, is persecuted and none hindereth. The whole earth is at rest and is quiet: they breake foorth into singing. Yea the firre trees reioyce at thee, and the cedars of Lebanon, saying, Since thou art layd downe, no feller is come up against us. Hell from beneath is mooved for thee to meet thee at thy comming: it stirreth up the dead for thee, even all the chiefe ones of the earth; it hath raised up from their thrones, all the kings of the nations. All they shall speake and say unto thee; Art thou also become weake as we? art thou become like unto us? Thy pompe is brought downe to the grave, and the noyse of thy violes: the worme is spread under thee, and the wormes cover thee. How art thou fallen from heaven, O Lucifer, sonne of the morning? how art thou cut downe to the ground, which didst weaken the nations? For thou hast said in thine heart; I wil ascend into heaven, I wil exalt my throne above the starres of God: I wil sit also upon the mount of the congregation, in the sides of the North. I wil ascend above the heights of the cloudes, I wil bee like the most High. Yet thou shalt be brought downe to hel, to the sides of the pit. They that see thee shal narrowly looke upon thee, and consider thee, saying; Is this the man that made the earth to tremble, that did shake kingdomes? That made the world as a wildernesse, and destroyed the cities thereof that opened not the house of his prisoners? All the kings of the nations, even all of them lie in glory, every one in his owne house. But thou art cast out of thy grave, like an abominable branch: and as the raiment of those that are slaine, thrust through with a sword, that

Their triumphant insultation over Babel.

CHAPTER XIIII

goe downe to the stones of the pit, as a carkeis troden under feete. Thou shalt not be ioyned with them in buriall, because thou hast destroyed thy land, and slaine thy people: the seede of evill doers shall never be renowmed. Prepare slaughter for his children for the iniquitie of their fathers, that they doe not rise nor possesse the land, nor fill the face of the world with cities. For I will rise up against them, sayth the LORD of hostes, and cut off from Babylon the name, and remnant, and sonne and nephew, sayth the LORD. I will also make it a possession for the Bitterne, and pooles of water: and I will sweepe it with the besome of destruction, sayth the LORD of hostes.

Gods purpose against Assyria.

The LORD of hostes hath sworne, saying; Surely as I have thought, so shall it come to passe; and as I have purposed, so shall it stand: that I will breake the Assyrian in my land, and upon my mountaines tread him under foote: then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose, that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the LORD of hostes hath purposed, and who shall disanull it? and his hand is stretched out, and who shall turne it backe? In the yeere that king Ahaz died, was this burden.

Palestina is threatned.

Reioyce not thou whole Palestina, because the rod of him that smote thee is broken: for out of the serpents roote shall come foorth a cockatrice, and his fruite shall be a fierie flying serpent. And the first borne of the poore shall feed, and the needy shall lie downe in safetie: and I will kill thy root with famine, and he shall slay thy remnant. Howle, O gate, crie, O citie, thou whole Palestina art dissolved, for there shal come from the North a smoke, and none shall bee alone in his appointed times. What shall one then answere the messengers of the nation? that the LORD hath founded Zion, and the poore of his people shall trust in it.

CHAPTER XV

The lamentable state of Moab.

THE burden of Moab: because in the night Ar of Moab is laide waste and brought to silence; because in the night Kir of Moab is laide waste, and brought to silence: hee is gone up to Baijth, and to Dibon, the high places, to weepe: Moab shall howle over Nebo, and over Medeba, on all their heads shalbe baldnesse, and every beard cut off. In their streetes they shall girde themselves with sackecloth: on the toppes of their houses, and in their streetes every one shall howle, weeping abundantly. And Heshbon shall cry, and Elealeh: their voice shalbe heard

even unto Iahaz: therefore the armed souldiers of Moab shall crie out, his life shall be grievous unto him. My heart shall cry out for Moab, his fugitives shall flee unto Zoar, an heifer of three yeeres olde: for by the mounting up of Luhith with weeping shall they goe it up: for in the way of Horonaim, they shall raise up a crie of destruction. For the waters of Nimrim shall be desolate: for the hay is withered away, the grasse faileth, there is no greene thing. Therefore the abundance they have gotten, and that which they have laide up, shall they cary away to the brooke of the willowes. For the cry is gone round about the borders of Moab: the howling thereof unto Eglaim, and the howling thereof unto Beer-Elim. For the waters of Dimon shalbe full of blood: for I will bring more upon Dimon, lyons upon him that escapeth of Moab, and upon the remnant of the land.

CHAPTER XVI

Moab is exhorted to yeeld obedience to Christs kingdome.

SEND ye the lambe to the ruler of the land from Sela to the wildernesse, unto the mount of the daughter of Zion. For it shalbe that as a wandering bird cast out of the nest: so the daughters of Moab shalbe at the fordes of Arnon. Take counsell, execute Iudgement, make thy shadow as the night in the middest of the nooneday, hide the outcastes, bewray not him that wandereth. Let mine outcasts dwel with thee, Moab, be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressours are consumed out of the land. And in mercy shall the throne be established, and hee shal sit upon it in trueth, in the tabernacle of David, iudging and seeking iudgement, and hasting righteousnesse.

Moab is threatned for her pride.

We have heard of the pride of Moab (hee is very proud) even of his hautines, and his pride, and his wrath: but his lies shall not be so. Therefore shall Moab howle for Moab, every one shal howle: for the foundations of Kir-hareseth shall yee mourne, surely they are stricken. For the fieldes of Heshbon languish, and the vine of Sibmah, the lords of the heathen have broken downe the principall plants thereof, they are come even unto Iazer, they wandred through the wildernesse, her branches are stretched out, they are gone over the sea.

The Prophet bewaileth her.

Therefore I wil bewaile with the weeping of Iazer, the Vine of Sibmah; I wil water thee with my teares, O Heshbon, and Elealeh: for the shouting for thy Summer fruits, and for thy harvest, is fallen. And gladnesse is taken away, and ioy out of the plentifull field, and in the Vineyards there shalbe no singing,

CHAPTER XVI

neither shal there be shouting: the treaders shall tread out no wine in their presses; I have made their vintage-shouting to cease. Wherefore my bowels shal sound like an harpe for Moab, and mine inward parts for Kir-haresh.

The iudgement of Moab.

And it shal come to passe, when it is seene that Moab is weary on the high place, that hee shall come to his Sanctuary to pray: but hee shall not prevaile. This is the word that the LORD hath spoken concerning Moab since that time. But now the LORD hath spoken, saying, Within three yeeres, as the yeeres of an hireling, and the glory of Moab shalbe contemned, with all that great multitude; and the remnant shall be very small and feeble.

CHAPTER XVII

Syria and Israel are threatned

THE burden of Damascus: Behold, Damascus is taken away from being a citie, and it shalbe a ruinous heape. The cities of Aroer are forsaken: they shall bee for flockes, which shall lye downe, and none shall make them afraid. The fortresse also shall cease from Ephraim, and the kingdome from Damascus, and the remnant of Syria: they shall bee as the glorie of the children of Israel, saith the LORD of hostes. And in that day it shall come to passe, that the glory of Iacob shall bee made thinne, and the fatnesse of his flesh shall waxe leane. And it shall be as when the harvest-man gathereth the corne, and reapeth the eares with his arme; and it shalbe as he that gathereth eares in the valley of Rephaim.

A remnant shall forsake idolatrie.

(Yet gleaning-grapes shall be left in it, as the shaking of an Olive tree, two or three berries in the toppe of the uppermost bough: foure or five in the out-most fruitfull branches thereof, saith the LORD God of Israel. At that day shall a man looke to his Maker, and his eyes shall have respect to the Holy one of Israel. And hee shall not looke to the altars, the worke of his handes, neither shall respect that which his fingers have made, either the groves or the images.)

The rest shalbe plagued for their impietie.

In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left, because of the children of Israel: and there shalbe desolation. Because thou hast forgotten the God of thy salvation, and hast not beene mindfull of the rocke of thy strength: therefore shalt thou plant pleasant plants, and shalt set it with strange slips. In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seede to flourish: but the harvest shall be a heape in the day of griefe, and of desperate sorrow.

CHAPTER XVII

The woe of Israels enemies.

Woe to the multitude of many people, which make a noise, like the noise of the seas; and to the rushing of nations, that make a rushing, like the rushing of mighty waters. The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee farre off, and shalbe chased as the chaffe of the mountaines before the wind, and like a rolling thing before the whirlewind. And behold at evening tide trouble, and before the morning he is not: this is the portion of them that spoile us, and the lot of them that robbe us.

CHAPTER XVIII

God in care of his people will destroy the Ethiopians.

WOE to the land shadowing with wings, which is beyond the rivers of Ethiopia: that sendeth ambassadours by the sea, even in vessels of bulrushes upon the waters, saying; Goe yee swift messengers to a nation scattered and peeled, to a people terrible from their beginning hitherto, a nation meted out and troden downe; whose land the rivers have spoiled. All yee inhabitants of the world, and dwellers on the earth, see yee, when hee lifteth up an ensigne on the mountaines; and when he bloweth a trumpet, heare yee. For so the LORD sayd unto me; I will take my rest, and I will consider in my dwelling place like a cleare heate upon herbes, and like a cloud of dew in the heate of harvest. For afore the harvest when the bud is perfect, and the sowre grape is ripening in the flowre; hee shall both cut off the sprigges with pruning hookes, and take away and cut downe the branches. They shalbe left together unto the foules of the mountaines, and to the beasts of the earth: and the foules shall summer upon them, and all the beastes of the earth shall winter upon them.

An accesse therehy shall grow unto the Church.

In that time shall the present be brought unto the LORD of hostes, of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and troden under foote, whose land the rivers have spoiled, to the place of the name of the LORD of hostes, the mount Zion.

CHAPTER XIX

The confusion of Egypt.

THE burden of Egypt: Behold, the LORD rideth upon a swift cloude, and shall come into Egypt, and the idoles of Egypt shalbe moved at his presence, and the heart of Egypt shall melt in the midst of it. And I will set the Egyptians against the Egyptians: and they shall fight every one against his

CHAPTER XIX

brother, and every one against his neighbour; citie against citie, and kingdome against kingdome. And the spirit of Egypt shall faile in the midst thereof, and I will destroy the counsell thereof: and they shall seeke to the idoles, and to the charmers, and to them that have familiar spirits, and to the wizards. And the Egyptians will I give over into the hand of a cruell Lord; and a fierce king shall rule over them, saith the Lorde, the LORD of hostes. And the waters shall faile from the sea, and the river shalbe wasted, and dried up. And they shall turne the rivers farre away, and the brookes of defence shall be emptied and dried up: the reeds and flagges shall wither. The paper reeds by the brookes, by the mouth of the brookes, and every thing sowen by the brooks shal wither, be driven away, and be no more. The fishers also shall mourne, and all they that cast angle into the brookes shall lament, and they that spread nets upon the waters shall languish. Moreover they that worke in fine flaxe, and they that weave net-works shall be confounded. And they shall be broken in the purposes thereof, all that make sluces and ponds for fish.

The folishnesse of their Princes.

Surely the princes of Zoan are fooles, the counsell of the wise counsellers of Pharaoh is become brutish: How say ye unto Pharaoh, I am the sonne of the wise, the sonne of ancient kings? Where are they? Where are thy wise men? and let them tell thee now, and let them know, what the LORD of hosts hath purposed upon Egypt. The princes of Zoan are become fooles, the princes of Noph are deceived, they have also seduced Egypt, even they that are the stay of the tribes thereof. The LORD hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to erre in every worke thereof, as a drunken man staggereth in his vomit. Neither shall there be any worke for Egypt, which the head or taile, branch or rush may doe. In that day shall Egypt bee like unto women: and it shall be afraid and feare, because of the shaking of the hand of the LORD of hosts, which he shaketh over it. And the land of Iudah shall bee a terrour unto Egypt, every one that maketh mention thereof, shal be afraid in himselfe, because of the counsell of the LORD of hosts, which he hath determined against it.

The calling of Egypt to the Church.

In that day shall five cities in the land of Egypt speake the language of Canaan, and sweare to the LORD of hostes: one shalbe called the citie of destruction. In that day shall there be an Altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD. And it shall be for a signe, and for a witnesse unto the LORD of hosts in the land of Egypt: for they

shall crie unto the LORD, because of the oppressours, and he shal send them a Saviour and a great One, and he shall deliver them. And the LORD shalbe knowen to Egypt, and the Egyptians shal know the LORD in that day, and shal do sacrifice and oblation, yea they shall vow a vowe unto the LORD, and performe it. And the LORD shall smite Egypt, he shall smite and heale it, and they shall returne even to the LORD, and he shalbe intreated of them, and shall heale them.

The covenant of Egypt, Assyria and Israel.

In that day shall there be a hie way out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel bee the third with Egypt, and with Assyria, even a blessing in the midst of the land: whom the LORD of hosts shal blesse, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

CHAPTER XX

A type pre-figuring the shamefull captivitie of Egypt and Ethiopia.

IN the yeere that Tartan came unto Ashdod (when Sargon the king of Assyria sent him) and fought against Ashdod and tooke it: at the same time spake the LORD by Isaiah the sonne of Amoz, saying, Go and loose the sackcloth from off thy loynes, and put off thy shooe from thy foot: and he did so, walking naked and bare foot. And the LORD said, Like as my servant Isaiah hath walked naked and bare foote three yeeres for a signe and wonder upon Egypt and upon Ethiopia: so shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, yong and old, naked and bare foote, even with their buttocks uncovered, to the shame of Egypt. And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory. And the inhabitant of this yle shall say in that day; Behold, such is our expectation whither we flee for helpe to be delivered from the king of Assyria: and how shall we escape?

CHAPTER XXI

The Prophet, bewayling the captivity of his people, seeth in a vision, the fall of Babylon by the Medes and Persians.

THE burden of the desert of the sea. As whirlewinds in the South passe thorough; so it commeth from the desert, from a terrible land. A grievous vision is declared unto me; The treacherous dealer dealeth treacherously, and the spoiler spoileth: Goe up, O Elam: besiege, O Media: all the sighing thereof have I made to cease. Therefore are my loynes filled with paine, pangs have taken hold upon me, as the pangs of a woman

CHAPTER XXI

that travelleth: I was bowed downe at the hearing of it, I was dismayed at the seeing of it. My heart panted, fearefulnesse affrighted me: the night of my pleasure hath he turned into feare unto me. Prepare the table, watch in the watch-tower, eate, drinke: arise yee princes, and anoint the shield. For thus hath the Lord sayd unto me; Goe, set a watchman, let him declare what he seeth. And he saw a charet with a couple of horsemen, a charet of asses, and a charet of camels; and hee hearkened diligently with much heede. And he cryed; A lyon: my Lord, I stand continually upon the watchtower in the day time, and I am set in my ward whole nights. And behold, heere commeth a charet of men with a couple of horsemen: and he answered and sayd; Babylon is fallen, is fallen, and all the graven images of her Gods he hath broken unto the ground. O my threshing and the corne of my floore: that which I have heard of the LORD of hostes the God of Israel, have I declared unto you.

Edom, scorning the Prophet, is moved to repentance.

The burden of Dumah. Hee calleth to me out of Seir: Watchman, what of the night? Watchman, what of the night? The watchman sayd; The morning commeth, and also the night: if yee will enquire, enquire yee: returne, come.

The set time of Arabias calamity.

The burden upon Arabia. In the forest in Arabia shall yee lodge, O yee travelling companies of Dedanim. The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled. For they fled from the swords, from the drawen sword, and from the bent bow, and from the grievousnesse of warre. For thus hath the Lord sayd unto me: Within a yeere, according to the yeeres of an hireling, and all the glory of Kedar shall faile. And the residue of the number of archers, the mighty men of the children of Kedar shalbe diminished: for the LORD God of Israel hath spoken it.

CHAPTER XXII

The Prophet lamenteth the invasion of Iury by the Persians.

THE burden of the valley of vision. What ayleth thee now, that thou art wholly gone up to the house toppes? Thou that art full of stirres, a tumultuous citie, a ioyous citie: thy slaine men are not slaine with the sword, nor dead in battell. All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, which have fled from farre. Therefore sayd I; Looke away from me, I will weepe bitterly, labour not to comfort me; because of the spoiling of the daughter of my people. For it is a day of trouble, and of treading downe, and of perplexitie by the Lord GOD of hostes in the

valley of vision, breaking downe the walles, and of crying to the mountaines. And Elam bare the quiver with charets of men and horsemen, and Kir uncovered the shield. And it shall come to passe that thy choicest valleys shall be full of charets, and the horsemen shall set themselves in aray at the gate.

He reproveth their humane wisedome and worldly ioy.

And he discovered the covering of Iudah, and thou diddest looke in that day to the armour of the house of the forrest. Ye have seene also the breaches of the citie of David, that they are many: and ye gathered together the waters of the lower poole. And ye have numbred the houses of Ierusalem, and the houses have yee broken downe to fortifie the wall. Ye made also a ditch betweene the two walles, for the water of the olde poole: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long agoe. And in that day did the Lord God of hostes call to weeping and to mourning, and to baldnesse, and to girding with sackecloth. And behold ioy and gladnesse, slaying oxen and killing sheep, eating flesh, and drinking wine; let us eate and drinke, for to morrow we shall die. And it was revealed in mine eares by the Lord of hostes; surely this iniquitie shall not be purged from you, till yee die, sayth the Lord God of hostes.

He prophesieth Shebnaes deprivation,

Thus sayth the Lord God of hostes, Goe, get thee unto this treasurer, even unto Shebna, which is over the house, and say; What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as hee that heweth him out a sepulchre on high, and that graveth an habitation for himselfe in a rocke? Behold; the Lord will cary thee away with a mightie captivitie, and will surely cover thee. He will surely violently turne and tosse thee, like a ball into a large countrey: there shalt thou die, and there the charets of thy glory shall be the shame of thy Lords house. And I will drive thee from thy station, and from thy state shall he pull thee downe.

and Eliakim prefiguring the kingdome of Christ, his substitution.

And it shall come to passe in that day, that I will call my servant Eliakim the sonne of Hilkiah: and I will clothe him with thy robe, and strengthen him with thy girdle, and I wil commit thy government into his hand, and he shalbe a father to the inhabitants of Ierusalem, and to the house of Iudah. And the key of the house of David will I lay upon his shoulder: so he shall open and none shall shut, and he shall shut and none shall open. And I will fasten him as a naile in a sure place, and he shalbe for a glorious throne to his fathers house. And they shall hang upon him all the glory of his fathers house, the offspring and the issue, all vessels of small quantitie: from the vessels of cups, even to all

the vessels of flagons. In that day, sayth the LORD of hostes, shall the naile that is fastened in the sure place, be remooved, and be cut downe and fall: and the burden that was upon it shall bee cut off: for the LORD hath spoken it.

CHAPTER XXIII

The miserable overthrow of Tyre.

THE burden of Tyre. Howle yee ships of Tarshish, for it is laide waste, so that there is no house, no entring in: from the land of Chittim it is revealed to them. Be still, yee inhabitants of the yle, thou whom the merchants of Zidon, that passe over the sea, have replenished. And by great waters the seede of Sihor, the harvest of the river is her revenew, and she is a mart of nations. Be thou ashamed, O Zidon; for the sea hath spoken, even the strength of the sea, saying; I travell not, nor bring foorth children, neither doe I nourish up yong men, nor bring up virgines. As at the report concerning Egypt, so shal they be sorely pained at the report of Tyre. Passe ye over to Tarshish, howle ye inhabitants of the yle. Is this your ioyous citie, whose antiquitie is of ancient dayes? her owne feete shall cary her afarre off to soiourne. Who hath taken this counsell against Tyre the crowning citie, whose merchants are princes, whose traffiquers are the honourable of the earth? The LORD of hostes hath purposed it, to staine the pride of all glory, and to bring into contempt all the honorable of the earth. Passe through thy land as a river O daughter of Tarshish: there is no more strength. He stretched out his hand over the sea, hee shooke the kingdomes: the LORD hath given a commandement against the merchant citie, to destroy the strong holdes thereof. And he said, Thou shalt no more reioice, O thou oppressed virgin, daughter of Zidon: arise, passe over to Chittim, there also shalt thou have no rest. Behold, the land of the Caldeans, this people was not till the Assyrian founded it for them that dwel in the wildernesse: they set up the towers thereof, they raised up the palaces thereof, and he brought it to ruine. Howle ye ships of Tarshish: for your strength is laid waste. And it shall come to passe in that day, that Tyre shall be forgotten seventie yeeres according to the dayes of one king: after the end of seventie yeeres shall Tyre sing as an harlot. Take an harpe, goe about the city thou harlot, that hast beene forgotten, make sweet melody, sing many songs, that thou mayest be remembred.

Their unhappie returne.

And it shall come to passe after the ende of seventie yeeres, that the LORD will visite Tyre, and shee shall turne to her hire, and

shall commit fornication with all the kingdomes of the world upon the face of the earth. And her merchandize and her hire shall be holinesse to the LORD: it shall not be treasured nor laid up: for her merchandize shalbe for them that dwell before the LORD, to eate sufficiently, and for durable clothing.

CHAPTER XXIIII

The dolefull iudgements of God upon the land.

BEHOLD, the LORD maketh the earth emptie, and maketh it waste, and turneth it upside downe, and scattereth abroad the inhabitants thereof. And it shall be as with the people, so with the priest, as with the servant, so with his master, as with the maid, so with her mistresse, as with the buyer, so with the seller, as with the lender, so with the borower, as with the taker of usurie, so with the giver of usurie to him. The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughtie people of the earth doe languish. The earth also is defiled under the inhabitants thereof: because they have transgressed the lawes, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therin are desolate: therefore the inhabitants of the earth are burned, and few men left. The new wine mourneth, the vine languisheth, all the merrie hearted doe sigh. The mirth of tabrets ceaseth, the noise of them that reioyce, endeth, the ioy of the harpe ceaseth. They shall not drinke wine with a song, strong drinke shall bee bitter to them that drinke it. The city of confusion is broken downe: every house is shut up, that no man may come in. There is a crying for wine in the streets, all ioy is darkened, the mirth of the land is gone. In the citie is left desolation, and the gate is smitten with destruction.

A remnant shall ioyfully praise him.

When thus it shalbe in the midst of the land among the people: there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. They shal lift up their voice, they shal sing, for the maiesty of the LORD, they shall crie aloud from the sea. Wherefore, glorifie ye the LORD in the fires, even the Name of the LORD God of Israel in the yles of the Sea.

God in his iudgements shall advance his Kingdome.

From the uttermost part of the earth have we heard songs, even glory to the righteous: but I said, My leannesse, my leannesse, woe unto me: the treacherous dealers have dealt treacherously, yea the treacherous dealers have dealt very treacherously. Feare, and the pit, and the snare are upon thee, O inhabitant of the earth. And

it shall come to passe, that he who fleeth from the noise of the feare, shall fall into the pit; and he that commeth up out of the midst of the pit, shalbe taken in the snare: for the windowes from on high are open, and the foundations of the earth doe shake. The earth is utterly broken downe, the earth is cleane dissolved, the earth is moved exceedingly. The earth shall reele to and fro, like a drunkard, and shall be remooved like a cottage, and the transgression thereof shall be heavie upon it, and it shall fall, and not rise againe. And it shall come to passe in that day, that the LORD shall punish the hoste of the high ones that are on high, and the kings of the earth upon the earth. And they shalbe gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many dayes shall they bee visited. Then the Moone shall be confounded, and the Sunne ashamed, when the LORD of hosts shall reigne in mount Zion and in Ierusalem, and before his ancients gloriously.

CHAPTER XXV

The Prophet praiseth God, for his iudgements,

O LORD, thou art my God, I will exalt thee, I will praise thy Name; for thou hast done wonderfull things; thy counsels of old are faithfulnesse and trueth. For thou hast made of a citie, an heape; of a defenced city, a ruine: a palace of strangers, to be no citie, it shall never be built. Therefore shall the strong people glorifie thee, the city of the terrible nations shall feare thee. For thou hast bene a strength to the poore, a strength to the needy in his distresse, a refuge from the storme, a shadow from the heat, when the blast of the terrible ones is as a storme against the wall. Thou shalt bring downe the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shalbe brought low.

for his saving benefits,

And in this mountaine shall the LORD of hostes make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he wil destroy in this mountaine the face of the covering cast over all people, and the vaile that is spread over all nations. He will swallow up death in victorie, and the Lord GOD wil wipe away teares from off al faces, and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

and for his victorious salvation.

And it shalbe said in that day, Loe, this is our God, we have waited for him, and he will save us: this is the LORD, we have waited for him, we wil be glad, and reioyce in his salvation. For in this mountaine shall the hand of the LORD rest, and Moab

shalbe troden downe under him, even as straw is troden downe for the dounghill. And hee shall spread foorth his hands in the midst of them, as hee that swimmeth spreadeth foorth his hands to swimme: and hee shall bring downe their pride together with the spoiles of their hands. And the fortresse of the high fort of thy walles shall hee bring downe, lay low, and bring to the ground, even to the dust.

CHAPTER XXVI

A song inciting to confidence in God,

IN that day shall this song bee sung in the land of Iudah; Wee have a strong citie, salvation will God appoint for walles and bulwarkes. Open ye the gates, that the righteous nation which keepeth the trueth may enter in. Thou wilt keepe him in perfect peace, whose minde is stayed on thee; because he trusteth in thee. Trust ye in the LORD for ever: for in the LORD IEHOVAH is everlasting strength.

for his iudgements,

For hee bringeth downe them that dwell on high, the loftie citie he layeth it low; he layeth it low, even to the ground, he bringeth it even to the dust. The foote shall treade it downe, even the feete of the poore, and the steps of the needie. The way of the iust is uprightnesse: thou most upright, doest weigh the path of the iust. Yea in the way of thy Iudgements, O LORD, have we waited for thee; the desire of our soule is to thy Name, and to the remembrance of thee. With my soule have I desired thee in the night, yea with my spirit within me will I seeke thee early: for when thy iudgements are in the earth, the inhabitants of the world will learne righteousnesse. Let favour be shewed to the wicked, yet will hee not learne righteousnesse: in the land of uprightnesse will he deale uniustly, and will not behold the maiestie of the LORD. LORD, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envie at the people, yea the fire of thine enemies shall devoure them.

and for his favour to his people.

LORD, thou wilt ordaine peace for us: for thou also hast wrought all our workes in us. O LORD our God, other lordes besides thee have had dominion over us: but by thee only will we make mention of thy Name. They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish. Thou hast increased the nation, O LORD, thou hast increased the nation, thou art glorified; thou hadst remooved it farre unto all the ends of the earth. LORD, in trouble have they visited thee: they powred out a prayer when thy chastening was upon them. Like as a woman with childe that draweth neere the time of her deliverie, is in paine

CHAPTER XXVI

and cryeth out in her pangs; so have wee beene in thy sight, O LORD. Wee have beene with childe, wee have beene in paine, we have as it were brought foorth winde, wee have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen. Thy dead men shall live, together with my dead body shall they arise: awake and sing yee that dwell in dust: for thy dewe is as the dewe of herbes, and the earth shall cast out the dead.

An exhortation to wait on God.

Come, my people, enter thou into thy chambers, and shut thy doores about thee; hide thy selfe as it were for a little moment, untill the indignation be overpast. For behold, the LORD commeth out of his place to punish the inhabitants of the earth for their iniquitie: the earth also shall disclose her blood, and shall no more cover her slaine.

CHAPTER XXVII

The care of God over his vineyard.

IN that day the LORD with his sore and great and strong sworde shall punish Leviathan the piercing serpent, even Leviathan that crooked serpent, and hee shall slay the dragon that is in the Sea. In that day, sing yee unto her; A vineyard of red wine. I the LORD doe keepe it; I will water it every moment: lest any hurt it, I will keepe it night and day. Furie is not in mee: who would set the briars and thornes against me in battell? I would goe through them, I would burne them together. Or let him take holde of my strength, that he may make peace with me, and he shall make peace with me. Hee shall cause them that come of Iacob to take roote: Israel shall blossome and budde, and fill the face of the world with fruite.

His chastisements differ from iudgements.

Hath hee smitten him, as hee smote those that smote him? or is hee slaine according to the slaughter of them that are slaine by him? In measure when it shooteth foorth, thou wilt debate with it: hee stayeth his rough winde in the day of the East winde. By this therefore shall the iniquitie of Iacob be purged, and this is all the fruit, to take away his sinne: when he maketh all the stones of the Altar as chalke stones, that are beaten in sunder, the groves and images shall not stand up. Yet the defenced citie shall be desolate, and the habitation forsaken, and left like a wildernesse: there shall the calfe feede, and there shall he lie downe, and consume the branches thereof. When the boughes thereof are withered, they shall be broken off: the women come and set them on fire: for it is a people of no understanding: therefore hee that made them will not have mercie on them, and hee that formed them, will shewe them no favour.

And it shall come to passe in that day, that the LORD shall

beate off from the chanell of the river unto the streame of Egypt, and ye shall bee gathered one by one, O ye children of Israel. And it shall come to passe in that day, that the great trumpet shall bee blowen, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Ierusalem.

CHAPTER XXVII

The Church of Iewes and Gentiles.

CHAPTER XXVIII

WOE to the crowne of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flowre, which are on the head of the fat valleys of them that are overcome with wine. Behold, the LORD hath a mightie and strong one, which as a tempest of haile and a destroying storme, as a flood of mightie waters overflowing, shall cast downe to the earth with the hand. The crowne of pride, the drunkards of Ephraim shall be troden under feete. And the glorious beautie which is on the head of the fat valley, shall bee a fading flowre, and as the hastie fruite before the summer: which when he that looketh upon it, seeth it, while it is yet in his hand, he eateth it up.

The Prophet threatneth Ephraim for their pride and drunkennesse.

In that day shall the LORD of hosts be for a crowne of glory, and for a diademe of beautie unto the residue of his people: and for a spirit of iudgement to him that sitteth in iudgement, and for strength to them that turne the battell to the gate.

The residue shall he advanced in the Kingdom of Christ.

But they also have erred through wine, and through strong drinke are out of the way: the priest and the prophet have erred through strong drinke, they are swallowed up of wine: they are out of the way through strong drinke, they erre in vision, they stumble in iudgement. For all tables are full of vomite and filthinesse, so that there is no place cleane.

He rebuketh their errour.

Whome shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milke, and drawen from the breasts. For precept must be upon precept, precept upon precept, line upon line, line upon line, here a litle, and there a litle. For with stammering lips and another tongue will he speake to this people. To whom he said, This is the rest wherwith ye may cause the weary to rest, and this is the refreshing, yet they would not heare. But the word of the LORD was unto them, precept upon precept, precept upon precept, line upon line, line upon line, here a litle and there a litle: that they might goe and fall backward, and be broken, and snared, and taken.

Their untowardnes to learne,

Wherefore heare the worde of the LORD, yee scornefull men, that rule this people which is in Ierusalem. Because ye have said, Wee

And their securitie.

CHAPTER XXVIII

have made a covenant with death, and with hell are we at agreement, when the overflowing scourge shall passe thorow, it shall not come unto us: for wee have made lies our refuge, and under falsehood have we hid our selves:

Christ the sure foundation is promised.

Therefore thus saith the Lord GOD, Beholde, I lay in Zion for a foundation, a stone, a tryed stone, a pretious corner stone, a sure foundation: hee that beleeveth, shall not make haste. Iudgement also will I lay to the line, and righteousnesse to the plummet: and the haile shall sweepe away the refuge of lyes, and the waters shall overflow the hiding place.

Their security shalbe tried.

And your covenant with death shalbe disanulled, and your agreement with hell shall not stand; when the overflowing scourge shall passe thorough, then yee shalbe troden downe by it. From the time that it goeth forth, it shall take you: for morning by morning shall it passe over, by day and by night, and it shalbe a vexation, onely to understand the report. For the bed is shorter, then that a man can stretch himselfe on it: and the covering narrower, then that he can wrap himselfe in it. For the LORD shall rise up as in mount Perazim, he shalbe wroth as in the valley of Gibeon, that he may doe his worke, his strange worke; and bring to passe his act, his strange act. Now therefore be yee not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hostes a consumption even determined upon the whole earth.

They are incited to the consideration of Gods discreet providence.

Give yee eare, and heare my voyce, hearken and heare my speach. Doth the plowman plow all day to sow? doth he open and breake the clods of his ground? When hee hath made plaine the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principall wheate, and the appointed barly and the rye in their place? For his God doth instruct him to discretion, and doth teach him. For the fitches are not threshed with a threshing instrument, neither is a cart wheele turned about upon the cummin: but the fitches are beaten out with a staffe, and the cummin with a rodde. Bread corne is bruised; because he will not ever be threshing it, nor breake it with the wheele of his cart, nor bruise it with his horsemen. This also commeth forth from the LORD of hostes, which is wonderfull in counsell, and excellent in working.

CHAPTER XXIX

WOE to Ariel, to Ariel the citie where David dwelt: adde yee yeere to yeere; let them kill sacrifices. Yet I will distresse Ariel, and there shalbe heavinesse and sorrow; and it shall be unto mee as Ariel. And I will campe against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. And thou shalt bee brought downe, and shalt speake out of the ground, and thy speach shall be low out of the dust, and thy voice shalbe as of one that hath a familiar spirit, out of the ground, and thy speach shall whisper out of the dust. Moreover the multitude of thy strangers shalbe like small dust, and the multitude of the terrible ones shalbe as chaffe, that passeth away; yea it shalbe at an instant suddenly. Thou shalt bee visited of the LORD of hostes with thunder, and with earthquake, and great noise, with storme and tempest, and the flame of devouring fire.

Gods heavy iudgement upon Ierusalem.

And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distresse her, shalbe as a dreame of a night vision. It shall even be as when a hungry man dreameth, and behold he eateth; but he awaketh, and his soule is emptie: or as when a thirstie man dreameth, and behold he drinketh; but hee awaketh, and behold he is faint, and his soule hath appetite: so shall the multitude of all the nations bee, that fight against mount Zion.

The unsatiablenesse of her enemies.

Stay your selves and wonder, cry yee out, and cry: they are drunken, but not with wine, they stagger, but not with strong drinke. For the LORD hath powred out upon you the spirit of deepe sleepe, and hath closed your eyes: the Prophets and your rulers, the Seers hath hee covered. And the vision of all is become unto you, as the wordes of a booke that is sealed, which men deliver to one that is learned, saying, Reade this, I pray thee: and hee saith, I cannot, for it is sealed. And the booke is delivered to him that is not learned, saying, Reade this, I pray thee: and he saith, I am not learned.

The sencelesnesse,

Wherefore the Lord said, Forasmuch as this people draw neere mee with their mouth, and with their lips doe honour me, but have removed their heart farre from me, and their feare towards mee is taught by the precept of men: therefore behold, I will proceed to do a marveilous worke amongst this people, even a marveilous worke and a wonder: for the wisedome of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seeke deepe to hide their

and deepe hypocrisie of the Iewes.

CHAPTER XXIX

counsell from the LORD, and their workes are in the darke, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside downe shall be esteemed as the potters clay: for shall the worke say of him that made it, He made me not? or shall the thing framed, say of him that framed it, He had no understanding? Is it not yet a very litle while, and Lebanon shall be turned into a fruitful field, and the fruitfull field shall be esteemed as a forrest?

A promise of sanctification to the godly.

And in that day shall the deafe heare the words of the booke, and the eyes of the blind shall see out of obscuritie, and out of darkenesse. The meeke also shall increase their ioy in the LORD, and the poore among men shall reioice in the holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquitie are cut off: that make a man an offendour for a word, and lay a snare for him that reproveth in the gate, and turne aside the iust for a thing of nought. Therefore thus saith the LORD who redeemed Abraham, concerning the house of Iacob: Iacob shall not now be ashamed, neither shall his face now waxe pale. But when hee seeth his children the worke of mine hands in the midst of him, they shall sanctifie my Name, and sanctifie the Holy One of Iacob, and shall feare the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured, shall learne doctrine.

CHAPTER XXX

The Prophet threatneth the people, for their confidence in Egypt,

WOE to the rebellious children, sayth the LORD, that take counsell, but not of mee; and that cover with a covering, but not of my Spirit, that they may adde sinne to sinne: that walke to goe downe into Egypt, (and have not asked at my mouth) to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt. Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt, your confusion. For his princes were at Zoan, and his ambassadors came to Hanes. They were all ashamed of a people that could not profit them, nor be an helpe nor profite, but a shame and also a reproch. The burden of the beastes of the South: into the lande of trouble and anguish, from whence come the yong and old lyon, the viper, and fierie flying serpent, they will carie their riches upon the shoulders of yong asses, and their treasures upon the bunches of camels, to a people that shall not profite them. For the Egyptians shall helpe in vaine, and to no

purpose: Therefore have I cried concerning this: Their strength is to sit still.

and contempt of Gods word.

Now goe, write it before them in a table, and note it in a booke, that it may bee for the time to come for ever and ever: that this is a rebellious people, lying children, children that will not heare the Law of the LORD: which say to the seers, See not; and to the prophets, Prophecie not unto us right things: speake unto us smooth things, prophecie deceits. Get ye out of the way: turne aside out of the path: cause the Holy one of Israel to cease from before us. Wherefore, thus saith the Holy one of Israel: Because ye despise this word, and trust in oppression and perversnesse, and stay thereon: therefore this iniquitie shalbe to you as a breach ready to fall, swelling out in a high wall, whose breaking commeth suddenly at an instant. And he shall breake it as the breaking of the potters vessell, that is broken in pieces, he shall not spare; so that there shall not be found in the bursting of it, a sheard to take fire from the hearth, or to take water withall out of the pit. For thus saith the Lord GOD, the Holy one of Israel, In returning and rest shall ye be saved, in quietnesse and in confidence shalbe your strength, and ye would not: but ye said; No, for we will flee upon horses; therefore shall ye flee. And we will ride upon the swift; therefore shall they that pursue you, be swift. One thousand shall flee at the rebuke of one: at the rebuke of five, shall ye flee, till ye be left as a beacon upon the top of a mountaine, and as an ensigne on a hill.

Gods mercies towards his Church.

And therefore wil the LORD wait that he may be gracious unto you, and therefore wil he be exalted that he may have mercy upon you: for the LORD is a God of Iudgment. Blessed are all they that wait for him. For the people shall dwel in Zion at Ierusalem: thou shalt weepe no more: hee will be very gracious unto thee, at the voice of thy cry; when he shall heare it, he will answere thee. And though the Lord give you the bread of adversitie, and the water of affliction, yet shall not thy teachers be remooved into a corner any more: but thine eyes shall see thy teachers. And thine eares shall heare a word behinde thee, saying; This is the way, walke ye in it, when ye turne to the right hand, and when ye turne to the left. Ye shall defile also the covering of thy graven images of silver, and the ornament of thy moulten images of gold: thou shalt cast them away as a menstruous cloth, thou shalt say unto it, Get thee hence. Then shall he give the raine of thy seed that thou shalt sow the ground withall; and bread of the increase of the earth, and it shalbe fat and plenteous: in that day shall thy cattell feed in large pastures. The oxen likewise

CHAPTER XXX

and the yong asses that eare the ground, shall eate cleane provender which hath bene winnowed with the shovell and with the fanne. And there shall be upon every high mountaine, and upon every high hill, rivers and streames of waters, in the day of the great slaughter when the towers fall. Moreover the light of the Moone shalbe as the light of the Sunne, and the light of the Sunne shall be sevenfold, as the light of seven dayes, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

Gods wrath, and the peoples ioy in the destruction of Assyria.

Beholde, the Name of the LORD commeth from farre, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire. And his breath as an overflowing streame, shall reach to the midst of the necke, to sift the nations with the sieve of vanitie: and there shalbe a bridle in the iawes of the people causing them to erre. Yee shall have a song as in the night, when a holy solemnitie is kept, and gladnesse of heart, as when one goeth with a pipe to come into the mountaine of the LORD, to the mighty one of Israel. And the LORD shall cause his glorious voice to be heard, and shall shew the lighting downe of his arme, with the indignation of his anger, and with the flame of a devouring fire, with scattering and tempest and hailestones. For through the voyce of the LORD shall the Assyrian be beaten downe, which smote with a rod. And in every place where the grounded staffe shall passe, which the LORD shall lay upon him, it shall be with tabrets and harpes: and in battels of shaking will he fight with it. For Tophet is ordained of olde; yea, for the king it is prepared, he hath made it deepe and large: the pile thereof is fire and much wood, the breath of the LORD, like a streame of brimstone, doeth kindle it.

CHAPTER XXXI

The Prophet sheweth the cursed folly, in trusting to Egypt, and forsaking of God.

WOE to them that goe down to Egypt for helpe, and stay on horses, and trust in charets, because they are many; and in horsemen, because they are very strong: but they looke not unto the Holy one of Israel, neither seeke the LORD. Yet he also is wise, and will bring evill, and wil not call backe his words: but will arise against the house of the evill doers, and against the helpe of them that worke iniquitie. Now the Egyptians are men and not God, and their horses flesh and not spirit: when the LORD shall stretch out his hand, both he that helpeth shall fall, and hee that is holpen shall fall downe, and they all shall faile together. For thus hath the LORD spoken unto

me; Like as the lyon and the yong lyon roaring on his pray, when a multitude of shepheards is called foorth against him, he will not be afraid of their voice, nor abase himselfe for the noyse of them: so shall the LORD of hostes come downe to fight for mount Zion, and for the hill thereof. As birds flying, so wil the LORD of hostes defend Ierusalem, defending also hee will deliver it, and passing over, he will preserve it.

He exhorteth to conversion.

Turne yee unto him from whom the children of Israel have deeply revolted. For in that day every man shall cast away his idoles of silver, and his idoles of gold, which your owne hands have made unto you for a sinne.

Hee sheweth the fall of Assyria.

Then shall the Assyrian fall with the sword, not of a mightie man; and the sword, not of a meane man, shal devoure him: but hee shall flee from the sword, and his young men shall be discomfited. And hee shall passe over to his strong holde for feare, and his princes shall be afraid of the ensigne, sayth the LORD, whose fire is in Zion, and his fornace in Ierusalem.

CHAPTER XXXII

The blessings of Christes kingdome.

BEHOLD, a King shal reigne in righteousnes, and princes shal rule in iudgement. And a man shall be as an hiding place from the winde, and a covert from the tempest: as rivers of water in a drie place, as the shadow of a great rocke in a wearie land. And the eyes of them that see, shall not be dimme; and the eares of them that heare, shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall bee readie to speake plainely. The vile person shall be no more called liberall, nor the churle sayd to be bountifull. For the vile person wil speake villenie, and his heart will worke iniquitie, to practise hypocrisie, and to utter errour against the LORD, to make emptie the soule of the hungry, and hee will cause the drinke of the thirstie to faile. The instruments also of the churle are evill: he deviseth wicked devices, to destroy the poore with lying wordes, even when the needie speaketh right. But the liberall deviseth liberall things, and by liberall things shall hee stand.

Desolation is foreshowen.

Rise up ye women that are at ease: heare my voice, ye carelesse daughters, give eare unto my speech. Many dayes and yeeres shall ye be troubled, yee carelesse women: for the vintage shall faile, the gathering shall not come. Tremble yee women that are at ease: be troubled, ye carelesse ones, strip ye and make ye bare, and gird sackecloth upon your loynes. They shall lament for the

CHAPTER XXXII

teats, for the pleasant fieldes, for the fruitfull vine. Upon the land of my people shall come up thornes, and briars, yea upon all the houses of ioy in the ioyous citie. Because the palaces shall be forsaken, the multitude of the citie shall be left, the forts and towres shall be for dennes for ever, a ioy of wild asses, a pasture of flockes; untill the spirit be powred upon us from on high, and the wildernesse be a fruitfull field, and the fruitfull field be counted for a forrest. Then iudgement shall dwell in the wildernesse, and righteousnesse remaine in the fruitfull field. And the worke of righteousnesse shalbe peace, and the effect of righteousnesse, quietnesse and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places: when it shall haile, comming downe on the forrest; and the citie shall be low in a low place. Blessed are yee that sow beside all waters, that send forth thither the feete of the oxe and the asse.

Restauration is promised to succeede.

CHAPTER XXXIII

Gods iudgements against the enemies of the Church.

WOE to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee: when thou shalt cease to spoile, thou shalt bee spoiled; and when thou shalt make an end to deale treacherously, they shall deale treacherously with thee. O LORD, be gratious unto us, we have waited for thee: be thou their arme every morning, our salvation also in the time of trouble. At the noise of the tumult the people fled: at the lifting up of thy selfe the nations were scattered. And your spoile shall be gathered like the gathering of the caterpiller: as the running to and fro of Locusts shall he runne upon them. The LORD is exalted: for hee dwelleth on high, he hath filled Zion with iudgement and righteousnesse. And wisedome and knowledge shall be the stabilitie of thy times, and strength of salvation: the feare of the LORD is his treasure. Behold, their valiant ones shall cry without: the ambassadours of peace shall weepe bitterly. The high wayes lye waste; the way faring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man. The earth mourneth and languisheth: Lebanon is ashamed and hewen downe: Sharon is like a wildernes, and Bashan and Carmel shake off their fruits. Now will I rise, saith the LORD: now will I be exalted, now will I lift up my selfe. Yee shall conceive chaffe, yee shall bring forth stubble: your breath as fire shall devoure you. And the people shalbe as the burnings of lyme: as thornes cut up shall they be burnt in the fire.

The priviledges of the godly.

Heare yee that are farre off, what I have done; and yee that are neere, acknowledge my might. The sinners in Zion are afraid, fearefulnesse hath surprised the hypocrites: who among us shall dwell with the devouring fire? who amongst us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly, hee that despiseth the gaine of oppressions, that shaketh his hands from holding of bribes, that stoppeth his eares from hearing of blood, and shutteth his eyes from seeing evill: he shall dwell on high: his place of defence shalbe the munitions of rocks, bread shalbe given him, his waters shall be sure. Thine eyes shall see the king in his beauty: they shall behold the land that is very farre off. Thine heart shall meditate terrour; Where is the scribe? where is the receiver? where is he that counted the towres? Thou shalt not see a fierce people, a people of a deeper speech then thou canst perceive; of a stammering tongue, that thou canst not understand. Looke upon Zion, the city of our solemnities: thine eyes shall see Ierusalem a quiet habitation, a tabernacle that shall not be taken downe, not one of the stakes thereof shall ever be removed, neither shall any of the coardes thereof be broken. But there the glorious LORD will be unto us a place of broad rivers and streames; wherein shall goe no galley with oares, neither shall gallant ship passe thereby. For the LORD is our Iudge, the LORD is our Lawgiver, the LORD is our King, he wil save us. Thy tacklings are loosed: they could not well strengthen their mast, they could not spread the saile: then is the praye of a great spoile divided, the lame take the praye. And the inhabitant shall not say; I am sicke: the people that dwel therein shalbe forgiven their iniquitie.

CHAPTER XXXIIII

The iudgements wherewith God revengeth his Church.

COME neere ye nations to heare, and hearken ye people: let the earth heare, and all that is therein, the world, and all things that come forth of it. For the indignation of the LORD is upon all nations, and his furie upon all their armies: hee hath utterly destroyed them, he hath delivered them to the slaughter. Their slaine also shalbe cast out, and their stinke shall come up out of their carkeises, and the mountaines shalbe melted with their blood. And all the hoste of heaven shalbe dissolved, and the heavens shalbe rouled together as a scrole: and all their hoste shall fall downe as the leafe falleth off from the Vine, and as a falling figge from the figge tree. For my sword shall bee bathed in heaven: beholde, it shall come downe upon Idumea, and upon the people of my curse to iudgement. The sword of the LORD is

filled with blood, it is made fat with fatnesse, and with the blood of lambes and goates, with the fat of the kidneys of rammes: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the Unicornes shall come downe with them, and the bullockes with the bulles, and their land shall be soaked with blood, and their dust made fat with fatnesse. For it is the day of the LORDS vengeance, and the yeere of recompences for the controversie of Zion. And the streames thereof shalbe turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shal not be quenched night nor day, the smoke thereof shall goe up for ever: from generation to generation it shall lye waste, none shal passe through it for ever and ever.

The desolation of her enemies.

The cormorant and the bitterne shall possesse it, the owle also and the raven shall dwell in it, and he shall stretch out upon it the line of confusion, and the stones of emptinesse. They shall call the nobles thereof to the kingdome, but none shall bee there, and all her Princes shall bee nothing. And thornes shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shalbe an habitation of dragons, and a court for owles. The wilde beasts of the desert shall also meete with the wilde beasts of the Iland and the satyre shall cry to his felow, the shrichowle also shall rest there, and finde for her selfe a place of rest. There shall the great owle make her nest, and lay and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

The certaintie of the prophecie.

Seeke ye out of the booke of the Lord, and reade: no one of these shall faile, none shall want her mate: for my mouth, it hath commaunded; and his spirit, it hath gathered them. And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possesse it for ever, from generation to generation shall they dwell therein.

CHAPTER XXXV

The ioyfull flourishing of Christes Kingdome.

THE wildernesse and the solitarie place shall be glad for them: and the desert shall reioyce and blossome as the rose. It shall blossome abundantly, and reioyce even with ioy and singing: the glory of Lebanon shal be given unto it, the excellencie of Carmel and Sharon: they shall see the glory of the LORD, and the excellencie of our God.

Strengthen yee the weake hands, and confirme the feeble knees. Say to them that are of a fearefull heart; Be strong, feare not:

behold, your God will come with vengeance, even God with a recompence, he will come and save you. Then the eyes of the blind shall be opened, and the eares of the deafe shalbe unstopped. Then shall the lame man leape as an Hart, and the tongue of the dumbe sing: for in the wildernesse shall waters breake out, and streames in the desert. And the parched ground shall become a poole, and the thirstie land springs of water: in the habitation of dragons, where each lay, shalbe grasse with reeds and rushes. And an high way shalbe there, and a way, and it shall be called the way of holinesse, the uncleane shall not passe over it, but it shall be for those: the wayfaringmen, though fooles, shall not erre therein. No lyon shalbe there; nor any ravenous beast shall goe up thereon, it shall not be found there: but the redeemed shall walke there. And the ransomed of the LORD shall returne and come to Zion with songs, and everlasting ioy upon their heads: they shall obtaine ioy and gladnesse, and sorrow and sighing shall flee away.

CHAPTER XXXV

The weake are incouraged by the vertues and priviledges of the Gospel.

CHAPTER XXXVI

NOWE it came to passe in the fourteenth yeere of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Iudah, and tooke them. And the king of Assyria sent Rabshakeh, from Lachish to Ierusalem, unto king Hezekiah, with a great armie: and he stood by the conduit of the upper poole in the high way of the fullers field. Then came forth unto him Eliakim Hilkiahs sonne, which was over the house, and Shebna the scribe, and Ioah Asaphs sonne the Recorder.

Sennacherib iuvadeth Iudah.

And Rabshakeh sayd unto them; Say yee now to Hezekiah; Thus saith the great king, the king of Assyria; What confidence is this wherein thou trustest? I say, (sayest thou) (but they are but vaine words) I have counsell and strength for warre: Now on whom doest thou trust, that thou rebellest against me? Loe, thou trustest in the staffe of this broken reede, on Egypt; whereon if a man leane, it will goe into his hand and pierce it: so is Pharaoh king of Egypt to all that trust in him. But if thou say to me; We trust in the LORD our God: Is it not he, whose high places and whose altars Hezekiah hath taken away, and sayd to Iudah and to Ierusalem; Yee shall worship before this altar? Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. How then wilt thou turne away the face of one captaine of the least of my masters servants:

Rabshakeh sent by Sennacherib, hy blasphemous perswasions solliciteth the people to revolt.

CHAPTER XXXVI

and put thy trust on Egypt for charets and for horsemen? And am I now come up without the LORD against this land to destroy it? the LORD sayd unto me; Goe up against this land and destroy it.

Then sayd Eliakim and Shebna and Ioah unto Rabshakeh; Speake, I pray thee, unto thy servants in the Syrian language; for we understand it: and speake not to us in the Iewes language, in the eares of the people that are on the wall.

But Rabshakeh sayd; Hath my master sent me to thy master and to thee, to speake these words? Hath he not sent me to the men that sit upon the wall, that they may eate their owne dounge, and drinke their owne pisse with you? Then Rabshakeh stood, and cryed with a loud voice in the Iewes language, and sayd; Heare ye the words of the great king, the king of Assyria. Thus saith the king; Let not Hezekiah deceive you, for he shall not be able to deliver you. Neither let Hezekiah make you trust in the LORD, saying; The LORD will surely deliver us: this citie shall not be delivered into the hand of the King of Assyria. Hearken not to Hezekiah: for thus sayth the King of Assyria, Make an agreement with mee by a present, and come out to mee: and eate yee every one of his vine, and every one of his figge-tree, and drinke yee every one the waters of his owne cisterne: until I come and take you away to a land like your owne land, a land of corne and wine, a land of bread and vineyards: Beware lest Hezekiah perswade you, saying; The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath, and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand? Who are they amongst all the gods of these landes, that have delivered their land out of my hand, that the LORD should deliver Ierusalem out of my hand? But they held their peace, and answered him not a word: for the Kings commandement was, saying; Answere him not.

His words are told to Hezekiah.

Then came Eliakim the sonne of Hilkiah, that was over the houshold, and Shebna the Scribe, and Ioah the sonne of Asaph the Recorder, to Hezekiah with their clothes rent, and tolde him the wordes of Rabshakeh.

CHAPTER XXXVII

Hezekiah mourning, sendeth to Isaiah to pray for them.

AND it came to passe when King Hezekiah heard it, that hee rent his clothes, and covered himselfe with sackecloth, and went into the house of the LORD. And hee sent Eliakim, who was over the houshold, and Shebna the Scribe, and the

Elders of the Priestes covered with sackecloth, unto Isaiah the Prophet the sonne of Amoz. And they sayd unto him; Thus sayth Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemie: for the children are come to the birth, and there is not strength to bring foorth. It may be the LORD thy God will heare the words of Rabshakeh, whom the king of Assyria his master hath sent to reproch the living God, and will reproove the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that is left. So the servants of King Hezekiah came to Isaiah.

Isaiah comforteth them.

And Isaiah sayd unto them; Thus shall yee say unto your master, Thus sayth the LORD, Be not afraid of the wordes that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and hee shall heare a rumour, and returne to his owne land, and I will cause him to fall by the sword in his owne land.

Sennacherib going to encounter Tirhakah, sendeth a blasphemous letter to Hezekiah.

So Rabshakeh returned and found the king of Assyria warring against Libnah: for hee had heard that he was departed from Lachish. And he heard say concerning Tirhakah king of Ethiopia, Hee is come foorth to make warre with thee: and when he heard it, he sent messengers to Hezekiah, saying; Thus shall ye speake to Hezekiah King of Iudah, saying, Let not thy God in whom thou trustest deceive thee, saying, Ierusalem shall not bee given into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly, and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar? Where is the king of Hamath, and the king of Arphad, and the king of the citie of Sepharvaim, Hena and Ivah?

Hezekiahs prayer.

And Hezekiah received the letter from the hand of the messengers, and read it, and Hezekiah went up unto the house of the LORD, and spread it before the LORD. And Hezekiah prayed unto the LORD, saying, O LORD of hostes, God of Israel, that dwellest betweene the Cherubims, thou art the God, even thou alone, of all the kingdomes of the earth, thou hast made heaven and earth. Encline thine eare, O LORD, and heare, Open thine eyes, O LORD, and see, and heare all the wordes of Sennacherib, which hath sent to reproch the living God. Of a trueth, LORD, the kings of Assyria have laid waste all the nations and their countreys, and have cast their gods into the fire: for they were no gods, but the work of mens hands, wood and stone: therfore they have destroyed them. Now therefore, O LORD our God, save

CHAPTER XXXVII

Isaiah his prophecie of the pride, and destruction of Sennacherib, and the good of Zion.

us from his hand, that all the kingdomes of the earth may knowe, that thou art the LORD, even thou onely.

Then Isaiah the sonne of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Wheras thou hast prayed to me against Sennacherib king of Assyria: this is the worde which the LORD hath spoken concerning him: The virgin, the daughter of Zion hath despised thee, and laughed thee to scorne, the daughter of Ierusalem hath shaken her head at thee. Whom hast thou reproched and blasphemed? and against whome hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. By thy servants hast thou reproched the Lord, and hast said, By the multitude of my charets am I come up to the height of the mountaines, to the sides of Lebanon, and I wil cut downe the tall cedars thereof, and the choise firre trees thereof: and I will enter into the height of his border, and the forrest of his Carmel. I have digged and drunke water, and with the sole of my feete have I dried up all the rivers of the besieged places. Hast thou not heard long agoe, how I have done it, and of ancient times, that I have formed it? now have I brought it to passe, that thou shouldest be to lay waste defenced cities into ruinous heapes. Therefore their inhabitants were of small power, they were dismayed and confounded: they were as the grasse of the field, and as the greene herbe, as the grasse on the house tops, and as corne blasted before it be growen up. But I know thy abode, and thy going out, and thy comming in, and thy rage against me. Because thy rage against me, and thy tumult is come up into mine eares: therefore will I put my hooke in thy nose, and my bridle in thy lips, and I will turne thee backe by the way by which thou camest. And this shall be a signe unto thee, Ye shall eate this yeere such as groweth of it selfe: and the second yeere that which springeth of the same: and in the third yeere sow ye and reape, and plant vineyards, and eate the fruit thereof. And the remnant that is escaped of the house of Iudah, shal againe take roote downeward, and beare fruite upward. For out of Ierusalem shall goe forth a remnant, and they that escape out of mount Zion: the zeale of the LORD of hostes shall doe this. Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this citie, nor shoot an arrow there, nor come before it with shields, nor cast a banke against it. By the way that he came, by the same shall he returne, and shall not come into this citie, saith the LORD. For I will defend this citie to save it, for mine owne sake, and for my servant Davids sake. Then the Angel of the LORD went forth, and smote in the campe of the

An Angel slayeth the Assyrians.

Assyrians a hundred and fourescore and five thousand: and when they arose earely in the morning, behold, they were all dead corpses.

So Sennacherib king of Assyria departed, and went, and returned, and dwelt at Nineveh. And it came to passe as hee was worshipping in the house of Nisroch his god, that Adramelech and Sharezer his sons smote him with the sword, and they escaped into the land of Armenia: and Esarhaddon his sonne reigned in his stead.

Sennacherib is slaine at Nineveh by his owne sonnes.

CHAPTER XXXVIII

IN those daies was Hezekiah sicke unto death: and Isaiah the Prophet the sonne of Amoz came unto him, and said unto him; Thus saith the LORD, Set thine house in order: for thou shalt die, and not live. Then Hezekiah turned his face toward the wall, and prayed unto the LORD, and said, Remember now, O LORD, I beseech thee, how I have walked before thee in trueth, and with a perfect heart, and have done that which is good in thy sight: and Hezekiah wept sore.

Hezekiah having received a message of death, by prayer hath his life lengthened.

Then came the word of the LORD to Isaiah, saying, Goe and say to Hezekiah, Thus saith the LORD, the God of David thy father; I have heard thy prayer, I have seene thy teares: behold, I will adde unto thy dayes fifteene yeeres. And I will deliver thee and this citie, out of the hand of the king of Assyria: and I will defend this citie. And this shall be a signe unto thee from the LORD, that the LORD will doe this thing that he hath spoken. Behold, I will bring againe the shadow of the degrees which is gone downe in the Sunne-diall of Ahaz ten degrees backward: so the Sunne returned ten degrees, by which degrees it was gone downe.

The Sunne goeth tenne degrees backward, for a signe of that promise.

The writing of Hezekiah king of Iudah, when he had bene sicke, and was recovered of his sicknesse:

His song of Thankesgiving.

I saide in the cutting off of my dayes; I shall goe to the gates of the grave:
I am deprived of the residue of my yeeres.
I said, I shal not see the LORD, even the LORD in the land of the living:
I shal behold man no more with the inhabitants of the world.
Mine age is departed, and is removed from me as a shepheards tent:
I have cut off like a weaver my life: he will cut mee off with pining sicknesse:

CHAPTER XXXVIII

From day even to night wilt thou make an end of me.
I reckoned till morning, that as a Lyon so will hee breake all my bones:
From day even to night wilt thou make an end of me.
Like a crane or a swallow, so did I chatter;
I did mourne as a dove: mine eyes faile with looking upward:
O LORD, I am oppressed, undertake for me.
What shall I say? hee hath both spoken unto mee, and himselfe hath done it:
I shall goe softly, all my yeeres in the bitternesse of my soule.
O Lord, by these things men live:
And in all these things is the life of my spirit,
So wilt thou recover me, and make me to live.
Behold, for peace I had great bitternesse,
But thou hast in love to my soule delivered it from the pit of corruption:
For thou hast cast all my sinnes behinde thy backe.
For the grave cannot praise thee, death cannot celebrate thee:
They that goe downe into the pit cannot hope for thy trueth.
The living, the living, hee shall praise thee, as I doe this day:
The father to the children shall make knowen thy trueth.
The LORD was ready to save me:
Therefore we will sing my songs to the stringed instruments,
All the dayes of our life, in the house of the LORD.

For Isaiah had said, Let them take a lumpe of figges, and lay it for a plaister upon the boile, and he shall recover. Hezekiah also had said, What is the signe, that I shall goe up to the house of the LORD?

CHAPTER XXXIX

Merodach Baladan sending to visit Hezekiah because of the wonder, hath notice of his treasures.

AT that time Merodach Baladan the sonne of Baladan king of Babylon, sent letters and a present to Hezekiah: for hee had heard that he had bene sicke, and was recovered. And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the golde, and the spices, and the precious oyntment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

Then came Isaiah the Prophet unto King Hezekiah, and sayde unto him, What sayd these men? and from whence came they

unto thee? And Hezekiah said, They are come from a farre countrey unto me, even from Babylon. Then said hee, What have they seene in thine house? And Hezekiah answered, All that is in mine house have they seene: there is nothing among my treasures, that I have not shewed them. Then sayde Isaiah to Hezekiah, Heare the word of the LORD of hostes. Behold, the dayes come, that all that is in thine house, and that which thy fathers have laide up in store, untill this day, shalbe caried to Babylon: nothing shalbe left, saith the LORD. And of thy sonnes that shall issue from thee, which thou shalt beget, shall they take away; and they shall bee Eunuches in the palace of the king of Babylon. Then sayde Hezekiah to Isaiah, Good is the word of the LORD which thou hast spoken: hee sayd moreover, For there shalbe peace and trueth in my dayes.

CHAPTER XXXIX

Isaiah understanding thereof, foretelleth the Babylonian captivitie.

CHAPTER XL

COMFORT ye, comfort ye my people, sayth your God. Speake ye comfortably to Ierusalem, and cry unto her, that her warrefare is accomplished, that her iniquitie is pardoned: for shee hath received of the LORDS hand double for all her sinnes.

The promulgation of the Gospel.

The voyce of him that cryeth in the wildernesse, Prepare yee the way of the LORD, make straight in the desert a high way for our God. Every valley shalbe exalted, and every mountaine and hill shalbe made low: and the crooked shall be made straight, and the rough places plaine. And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it. The voyce sayd; Cry. And hee sayd; What shall I cry? All flesh is grasse, and all the goodlinesse thereof is as the flowre of the field. The grasse withereth, the flowre fadeth; because the spirit of the LORD bloweth upon it: surely the people is grasse. The grasse withereth, the flowre fadeth: but the word of our God shall stand for ever.

The preaching of Iohn Baptist.

O Zion, that bringest good tydings, get thee up into the high mountaine: O Ierusalem, that bringest good tidings, lift up thy voyce with strength, lift it up, be not afraid: say unto the cities of Iudah; Behold your God. Behold, the Lord GOD will come with strong hand, and his arme shall rule for him: behold, his reward is with him, and his worke before him. He shall feede his flocke like a shepheard: he shall gather the lambes with his arme, and carie them in his bosome, and shall gently lead those that are with yoong.

The preaching of the Apostles.

Who hath measured the waters in the hollow of his hand? and meted out heaven with the spanne, and comprehended the dust of

CHAPTER XL

The Prophet by the omnipotencie of God,

the earth in a measure, and weighed the mountaines in scales, and the hilles in a balance? Who hath directed the spirit of the LORD, or, being his counseller, hath taught him? With whom tooke he counsell, and who instructed him, and taught him in the path of iudgement? and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, hee taketh up the yles as a very litle thing. And Lebanon is not sufficient to burne, nor the beasts thereof sufficient for a burnt offring. All nations before him are as nothing, and they are counted to him lesse then nothing, and vanitie.

and his incomparablenes,

To whom then will ye liken God? or what likenesse will ye compare unto him? The workeman melteth a graven image, and the goldsmith spreadeth it over with golde, and casteth silver chaines. He that is so impoverished that he hath no oblation, chooseth a tree that will not rot; he seeketh unto him a cunning workeman, to prepare a graven image that shall not be mooved. Have yee not knowen? have yee not heard? hath it not beene tolde you from the beginning? have yee not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grashoppers; that stretcheth out the heavens as a curtaine, and spreadeth them out as a tent to dwel in: that bringeth the princes to nothing; hee maketh the Iudges of the earth as vanitie. Yea they shal not be planted, yea they shall not be sowen, yea their stocke shall not take roote in the earth: and he shall also blow upon them, and they shall wither, and the whirlewinde shall take them away as stubble. To whom then will ye liken me, or shal I be equall, saith the Holy One? Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names, by the greatnesse of his might, for that hee is strong in power, not one faileth. Why sayest thou, O Iacob, and speakest O Israel, My way is hid from the LORD, and my iudgement is passed over from my God?

comforteth the people.

Hast thou not knowen? hast thou not heard, that the everlasting God, the LORD, the Creatour of the ends of the earth, fainteth not, neither is wearie? there is no searching of his understanding. He giveth power to the faint, and to them that have no might, he increaseth strength. Even the youths shall faint, and be weary, and the yong men shall utterly fall. But they that waite upon the LORD, shall renew their strength: they shall mount up with wings as Eagles, they shal runne and not be weary, and they shall walke, and not faint.

CHAPTER XLI

God expostulateth with his people, about his mercies to the Church,

KEEPE silence before me, O ylands, and let the people renew their strength: let them come neere, then let them speake: let us come neere together to iudgement. Who raised up the righteous man from the East, called him to his foote, gave the nations before him, and made him rule over kings? hee gave them as the dust to his sword, and as driven stuble to his bow. He pursued them, and passed safely; even by the way, that hee had not gone with his feete. Who hath wrought and done it, calling the generations from the beginning? I the LORD the first, and with the last, I am he. The yles saw it and feared, the ends of the earth were afraid, drew neere, and came. They helped every one his neighbour, and every one sayd to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvill, saying; It is ready for the sodering: and he fastened it with nayles that it should not be moved. But thou Israel, art my servant, Iacob whom I have chosen, the seede of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chiefe men thereof, and sayd unto thee; Thou art my servant, I have chosen thee, and not cast thee away.

about his promises,

Feare thou not, for I am with thee: be not dismaied, for I am thy God: I will strengthen thee, yea I will helpe thee, yea I will uphold thee with the right hand of my righteousnesse. Behold, all they that were incensed against thee, shalbe ashamed and confounded: they shall be as nothing, and they that strive with thee, shall perish. Thou shalt seeke them, and shalt not find them, even them that contended with thee: they that warre against thee shalbe as nothing, and as a thing of nought. For I the LORD thy God will hold thy right hand, saying unto thee, Feare not, I will helpe thee. Feare not, thou worme Iacob, and ye men of Israel: I will helpe thee, saith the LORD, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharpe threshing instrument having teeth: thou shalt thresh the mountaines, and beate them small, and shalt make the hilles as chaffe. Thou shalt fanne them, and the winde shall carie them away, and the whirlewinde shall scatter them: and thou shalt reioyce in the LORD, and shalt glory in the Holy One of Israel. When the poore and needie seeke water and there is none, and their tongue faileth for thirst, I the Lord will heare them, I the God of Israel will not forsake them. I will open rivers in hie places, and fountaines in the midst of the valleys: I will make the wildernesse a poole of water,

CHAPTER XLI

and the dry land springs of water. I will plant in the wildernes the Cedar, the Shittah tree, and the Myrtle, and the Oyle tree: I will set in the desert the Firre tree, and the Pine and the Boxe tree together: that they may see, and knowe, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it. Produce your cause, saith the LORD, bring foorth your strong reasons, saith the King of Iacob. Let them bring them foorth, and shew us what shall happen: let them shew the former things what they bee, that we may consider them, and know the latter end of them, or declare us things for to come. Shewe the things that are to come hereafter, that wee may knowe that ye are gods: yea doe good or doe evill, that we may be dismayed, and behold it together. Behold, ye are of nothing, and your worke of nought: an abomination is he that chooseth you. I have raised up one from the North, and he shall come: from the rising of the Sunne shall he call upon my name, and he shall come upon princes as upon morter, and as the potter treadeth clay. Who hath declared from the beginning, that we may know? and before time, that we may say, He is righteous? yea there is none that sheweth, yea there is none that declareth, yea there is none that heareth your words. The first shall say to Zion, Behold, behold them, and I will give to Ierusalem one that bringeth good tidings. For I behelde, and there was no man, even amongst them, and there was no counseller, that when I asked of them, could answere a word. Behold, they are all vanitie, their works are nothing: their molten images are winde and confusion.

and about the vanity of Idoles.

CHAPTER XLII

The Office of Christ, graced with meekenes and constancie.

BEHOLD my servant whome I uphold, mine elect in whom my soule delighteth: I have put my Spirit upon him, he shall bring forth iudgement to the Gentiles. Hee shall not crie, nor lift up, nor cause his voyce to bee heard in the streete. A bruised reed shall he not breake, and the smoking flaxe shall hee not quench: he shall bring forth iudgment unto trueth. He shal not faile nor be discouraged, till he have set iudgement in the earth: and the yles shall waite for his lawe.

Gods promise unto him.

Thus saith God the LORD, he that created the heavens, and stretched them out, he that spread foorth the earth and that which commeth out of it, he that giveth breath unto the people upon it, and spirit to them that walke therein: I the LORD have called thee in righteousnes, and wil hold thine hand, and will keepe thee, and

give thee for a covenant of the people, for a light of the Gentiles: to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkenesse out of the prison house. I am the LORD; that is my name, and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to passe, and new things doe I declare: before they spring forth I tell you of them. Sing unto the LORD a newe song, and his praise from the end of the earth: yee that goe downe to the sea, and all that is therin; the yles, and the inhabitants thereof. Let the wildernes and the cities thereof lift up their voyce, the villages that Kedar doeth inhabite: let the inhabitants of the rocke sing, let them shoute from the top of the mountaines. Let them give glory unto the LORD, and declare his praise in the Ilands. The LORD shall goe foorth as a mighty man, he shall stirre up iealousie like a man of warre: he shall cry, yea roare; hee shall prevaile against his enemies. I have long time holden my peace, I have bene still and refrained my selfe: now wil I cry like a travailing woman, I will destroy and devoure at once. I will make waste mountaines and hilles, and dry up all their herbes, and I will make the rivers Ilands, and I will dry up the pooles. And I will bring the blinde by a way that they knew not, I will lead them in pathes that they have not knowen: I wil make darkenesse light before them, and crooked things straight. These things will I doe unto them, and not forsake them.

An exhortation to praise God for his Gospel.

They shall be turned backe, they shalbe greatly ashamed, that trust in graven images, that say to the moulten images; Ye are our gods. Heare ye deafe, and looke ye blinde that ye may see. Who is blinde, but my servant? or deafe, as my messenger that I sent? who is blinde as he that is perfit, and blinde as the LORDS servant? Seeing many things, but thou observest not: opening the eares, but he heareth not. The LORD is well pleased for his righteousnes sake, he will magnifie the Law, and make it honourable. But this is a people robbed and spoiled, they are all of them snared in holes, and they are hid in prison houses: they are for a praye, and none delivereth; for a spoile, and none saith, Restore. Who among you will give eare to this? who will hearken, and heare for the time to come? Who gave Iacob for a spoile, and Israel to the robbers? Did not the LORD, hee, against whom wee have sinned? For they would not walke in his wayes, neither were they obedient unto his Law. Therefore he hath powred upon him the furie of his anger, and the strength of battell: and it hath set him on fire round about, yet hee knew not; and it burned him, yet hee layed it not to heart.

He reproveth the people of incredulitie.

CHAPTER XLIII

CHAPTER XLIII

The Lord comforteth the Church with his promises.

BUT now thus sayeth the LORD that created thee, O Iacob, and hee that formed thee, O Israel; Feare not: for I have redeemed thee, I have called thee by thy name, thou art mine. When thou passest through the waters, I wil be with thee; and through the rivers, they shal not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee. For I am the LORD thy God, the Holy one of Israel, thy Saviour: I gave Egypt for thy ransome, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast bene honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. Feare not, for I am with thee: I will bring thy seed from the East, and gather thee from the West. I wil say to the North, Give up; and to the South, Keepe not backe: bring my sonnes from farre, and my daughters from the ends of the earth; even every one that is called by my Name: for I have created him for my glory, I have formed him, yea I have made him.

Hee appealeth to the people for witnesse of his Omnipotencie.

Bring foorth the blinde people, that have eyes; and the deafe that have eares. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring foorth their witnesses, that they may be iustified: or let them heare, and say, It is trueth. Yee are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and beleeve me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I am the LORD, and beside me there is no Saviour. I have declared, and have saved, and I have shewed, when there was no strange God among you: therefore yee are my witnesses, saith the LORD, that I am God. Yea before the day was, I am hee; and there is none that can deliver out of my hand: I will worke, and who shall let it?

Hee foretelleth them the destruction of Babylon,

Thus sayth the LORD your Redeemer, the Holy one of Israel; For your sake I have sent to Babylon, and have brought downe all their nobles, and the Caldeans, whose crie is in the shippes. I am the LORD, your Holy one, the Creatour of Israel, your King. Thus sayth the LORD, which maketh a way in the sea, and a path in the mightie waters: which bringeth foorth the charet and horse, the armie and the power: they shall lie downe together, they shall not rise: they are extinct, they are quenched as towe.

and his wonderfull deliverance of his people.

Remember yee not the former things, neither consider the things of olde. Behold, I will doe a new thing: now it shall

spring foorth, shall yee not know it? I will even make a way in the wildernesse, and rivers in the desert. The beast of the field shall honor mee, the dragons and the owles, because I give waters in the wildernesse, and rivers in the desert, to give drinke to my people, my chosen. This people have I formed for my selfe, they shall shew foorth my praise.

He reprooveth the people as inexcusable.

But thou hast not called upon me, O Iacob, but thou hast beene wearie of me, O Israel. Thou hast not brought mee the small cattell of thy burnt offrings, neither hast thou honoured mee with thy sacrifices. I have not caused thee to serve with an offring, nor wearied thee with incense. Thou hast bought mee no sweete cane with money, neither hast thou filled mee with the fat of thy sacrifices: but thou hast made mee to serve with thy sins, thou hast wearied mee with thine iniquities. I, even I am hee that blotteth out thy transgressions for mine owne sake, and will not remember thy sinnes. Put mee in remembrance: let us plead together: declare thou, that thou mayest be iustified. Thy first father hath sinned, and thy teachers have transgressed against mee. Therefore I have profaned the princes of the Sanctuarie, and have given Iacob to the curse, and Israel to reproches.

CHAPTER XLIIII

God comforteth the Church with his promises.

YET now heare, O Iacob my servant, and Israel whom I have chosen. Thus sayeth the LORD that made thee, and formed thee from the wombe, which wil helpe thee: Feare not, O Iacob, my servant, and thou Iesurun, whom I have chosen. For I will powre water upon him that is thirstie, and floods upon the dry ground: I will powre my spirit upon thy seede, and my blessing upon thine offspring: and they shall spring up as among the grasse, as willowes by the water courses. One shall say, I am the LORDS: and another shall call himselfe by the name of Iacob: and another shall subscribe with his hand unto the LORD, and surname himselfe by the name of Israel. Thus saith the LORD the king of Israel and his redeemer the LORD of hostes, I am the first, and I am the last, and besides me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are comming, and shall come? let them shew unto them. Feare yee not, neither be afraid: have not I told thee from that time, and have declared it? yee are even my witnesses. Is there a God besides me? yea there is no God, I know not any.

The vanity of Idols, and folly of Idolmakers.

They that make a graven image are all of them vanitie, and

their delectable things shall not profit, and they are their owne witnesses, they see not, nor know; that they may be ashamed. Who hath formed a God, or moulten a graven image that is profitable for nothing? Behold, all his fellowes shall be ashamed: and the workemen, they are of men: let them all be gathered together, let them stand up; yet they shal feare, and they shalbe ashamed together. The smith with the tonges both worketh in the coales, and fashioneth it with hammers, and worketh it with the strength of his armes: yea he is hungrie, and his strength faileth; hee drinketh no water, and is faint. The carpenter stretcheth out his rule: he marketh it out with the line: he fitteth it with planes, and he marketh it out with the compasse, and maketh it after the figure of a man, according to the beautie of a man; that it may remaine in the house. He heweth him downe cedars, and taketh the Cypresse and the Oke, which he strengthneth for himselfe among the trees of the forrest: he planteth an Ashe, and the raine doth nourish it. Then shall it bee for a man to burne: for hee will take thereof and warme himselfe; yea he kindleth it and baketh bread; yea he maketh a God, and worshippeth it: he maketh it a graven image, and falleth downe thereto. He burneth part thereof in the fire: with part thereof he eateth flesh: he rosteth rost, and is satisfied: yea hee warmeth himselfe, and saith; Aha, I am warme, I have seene the fire. And the residue thereof he maketh a God, even his graven image: hee falleth downe unto it, and worshippeth it, and prayeth unto it, and saith; Deliver me, for thou art my God. They have not knowen, nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand. And none considereth in his heart, neither is there knowledge nor understanding to say; I have burnt part of it in the fire, yea also I have baked bread upon the coales thereof: I have rosted flesh and eaten it; and shall I make the residue thereof an abomination? shall I fall downe to the stocke of a tree? He feedeth of ashes: a deceived heart hath turned him aside, that he cannot deliver his soule, nor say; Is there not a lie in my right hand?

He exhorteth to prayse God for his redemption and omnipotency.

Remember these (O Iacob and Israel) for thou art my servant: I have formed thee: thou art my servant, O Israel; thou shalt not be forgotten of me. I have blotted out, as a thicke cloude, thy transgressions, and as a cloud, thy sinnes: returne unto me, for I have redeemed thee. Sing, O yee heavens; for the LORD hath done it: shout yee lower parts of the earth: breake forth into singing yee mountaines, O forrest and every tree therein:

for the LORD hath redeemed Iacob, and glorified himselfe in Israel. Thus saith the LORD thy redeemer, and he that formed thee from the wombe; I am the LORD that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by my selfe: that frustrateth the tokens of the lyers, and maketh diviners mad, that turneth wisemen backward, and maketh their knowledge foolish: that confirmeth the word of his servant, and performeth the counsell of his messengers, that saith to Ierusalem, Thou shalt be inhabited; and to the cities of Iudah, Yee shall be built, and I will raise up the decayed places thereof. That saith to the deepe; Be dry, and I will drie up thy rivers. That saith of Cyrus, Hee is my shepheard, and shall performe all my pleasure, even saying to Ierusalem, Thou shalt be built, and to the Temple, Thy foundation shalbe laid.

CHAPTER XLV

God calleth Cyrus for his Churches sake.

THUS saith the LORD to his Anointed, to Cyrus whose right hande I have holden, to subdue nations before him: and I will loose the loines of kings to open before him the two leaved gates, and the gates shall not be shut. I will goe before thee, and make the crooked places straight, I wil break in pieces the gates of brasse, and cut in sunder the barres of yron. And I will give thee the treasures of darkenesse, and hidden riches of secret places, that thou mayest know, that I the LORD which call thee by thy name, am the God of Israel. For Iacob my servants sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not knowen me.

By his omnipotencie he challengeth obedience.

I am the Lord, and there is none els, there is no God besides me: I girded thee, though thou hast not knowen me: that they may knowe from the rising of the Sun, and from the West, that there is none besides me, I am the LORD, and there is none else. I forme the light, and create darkenesse: I make peace, and create evill: I the LORD do all these things. Drop downe, ye heavens, from above, and let the skies powre downe righteousnesse: let the earth open, and let them bring forth salvation, and let righteousnesse spring up together: I the LORD have created it. Woe unto him that striveth with his maker: Let the potsheard strive with the potsheards of the earth: shal the clay say to him that fashioneth it, What makest thou? or thy worke, he hath no hands? Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth? Thus saith the LORD, the Holy One of

CHAPTER XLV

Israel, and his maker, Aske me of things to come concerning my sonnes, and concerning the worke of my hands command ye me. I have made the earth, and created man upon it: I, even my handes have stretched out the heavens, and all their hoste have I commanded. I have raised him up in righteousnesse, and I will direct all his wayes: he shall build my citie, and hee shall let goe my captives, not for price nor reward, saith the LORD of hosts. Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia, and of the Sabeans, men of stature shall come over unto thee, and they shall be thine, they shall come after thee, in chaines they shall come over: and they shal fall downe unto thee, they shal make supplication unto thee, saying, Surely God is in thee, and there is none else, there is no god. Verely thou art a God that hidest thy selfe, O God of Israel the Saviour. They shall be ashamed, and also confounded all of them: they shall goe to confusion together that are makers of idoles. But Israel shall bee saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end. For thus saith the LORD that created the heavens, God himselfe that formed the earth and made it, hee hath established it, he created it not in vaine, he formed it to be inhabited, I am the LORD, and there is none else. I have not spoken in secret, in a darke place of the earth: I said not unto the seed of Iacob, Seeke ye mee in vaine: I the LORD speake righteousnesse, I declare things that are right.

Hee convinceth the idoles of vanitie, by his saving power.

Assemble your selves and come: draw neere together ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye and bring them neere, yea let them take counsell together, who hath declared this from ancient time? who hath told it from that time? Have not I the LORD? and there is no God else beside me, a iust God and a Saviour, there is none beside me. Looke unto mee, and be ye saved all the endes of the earth: for I am God, and there is none else. I have sworne by my selfe: the word is gone out of my mouth in righteousnes, and shall not returne, that unto me every knee shall bowe, every tongue shall sweare. Surely, shall one say, In the LORD have I righteousnesse and strength: even to him shall men come, and all that are incensed against him, shalbe ashamed. In the LORD shall all the seed of Israel be iustified, and shall glory.

CHAPTER XLVI

BEL boweth downe, Nebo stoupeth, their idoles were upon the beasts, and upon the cattell: your carriages were heavie loaden, they are a burden to the wearie beast. They stoupe, they bow downe together, they could not deliver the burden, but themselves are gone into captivitie.

The idoles of Babylon could not save themselves.

Hearken unto me, O house of Iacob, and al the remnant of the house of Israel, which are borne by me, from the belly, which are caried from the wombe. And even to your old age I am he, and even to hoare haires will I cary you: I have made, and I will beare, even I wil cary and wil deliver you.

God saveth his people to the end.

To whom wil ye liken me, and make me equall, and compare me, that we may be like? They lavish gold out of the bagge, and weigh silver in the balance, and hee maketh it a god: they fall downe, yea they worship. They beare him upon the shoulder, they cary him and set him in his place, and hee standeth; from his place shall he not remoove: yea one shall cry unto him, yet can he not answere, nor save him out of his trouble. Remember this, and shew your selves men: bring it againe to minde, O ye transgressours. Remember the former things of old, for I am God, and there is none else, I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsell shall stand, and I wil doe all my pleasure: calling a ravenous bird from the East, the man that executeth my counsell from a farre countrey; yea I have spoken it, I will also bring it to passe, I have purposed it, I will also doe it.

Idoles are not comparable to God for power,

Hearken unto me, ye stout hearted, that are farre from righteousnesse. I bring neere my righteousnesse: it shall not bee farre off, and my salvation shall not tarie; and I wil place salvation in Zion for Israel my glorie.

or present salvation.

CHAPTER XLVII

COME downe and sit in the dust: O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Caldeans: for thou shalt no more be called tender and delicate. Take the milstones and grinde meale, uncover thy lockes: make bare the legge: uncover the thigh, passe over the rivers. Thy nakednes shalbe uncovered, yea thy shame shalbe seene: I will take vengeance, and I will not meet thee as a man. As for our redeemer, the LORD of hostes is his Name, the Holy

Gods iudgement upon Babylon and Caldæa,

CHAPTER XLVII

one of Israel. Sit thou silent, and get thee into darknes, O daughter of the Caldeans: for thou shalt no more be called the Ladie of kingdomes.

for their unmercifulnesse,

I was wroth with my people: I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily layed the yoke.

pride,

And thou saydst, I shall bee a Ladie for ever: so that thou didst not lay these things to thy heart, neither didst remember the later end of it. Therefore heare now this, thou that art given to pleasures, that dwellest carelesly, that sayest in thine heart, I am, and none else besides mee, I shall not sit as a widow, neither shall I know the losse of children. But these two things shall come to thee in a moment in one day; the losse of children, and widowhood; they shall come upon thee in their perfection, for the multitude of thy sorceries, and for the great abundance of thine inchantments.

and overboldnes,

For thou hast trusted in thy wickednesse: thou hast said, None seeth me. Thy wisedome and thy knowledge, it hath perverted thee, and thou hast said in thine heart, I am, and none else besides me.

shalbe unresistable.

Therefore shall evill come upon thee, thou shalt not know from whence it riseth: and mischiefe shall fall upon thee, thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know. Stand now with thine inchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profite, if so be thou mayest prevaile. Thou art wearied in the multitude of thy counsels: let now the astrologers, the starre-gazers, the monethly prognosticators stand up, and save thee from these things that shall come upon thee. Behold, they shall be as stubble: the fire shall burne them, they shall not deliver themselves from the power of the flame: there shall not bee a coale to warme at, nor fire to sit before it. Thus shal they be unto thee with whom thou hast laboured, even thy merchants from thy youth, they shall wander every one to his quarter: none shall save thee.

CHAPTER XLVIII

God, to convince the people of their foreknowen obstinacie, revealed his prophecies.

HEARE yee this, O house of Iacob, which are called by the name of Israel, and are come foorth out of the waters of Iudah; which sweare by the Name of the LORD, and make mention of the God of Israel, but not in trueth nor in righteousnes. For they call themselves of the holy city, and stay

themselves upon the God of Israel, the LORD of hostes is his Name. I have declared the former things from the beginning: and they went foorth out of my mouth, and I shewed them, I did them suddenly, and they came to passe. Because I knew that thou art obstinate, and thy necke is an yron sinew, and thy brow brasse: I have even from the beginning declared it to thee; before it came to passe I shewed it thee: lest thou shouldest say, Mine idole hath done them, and my graven image, and my molten image hath commanded them. Thou hast heard, see all this, and will not yee declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them. They are created now, and not from the beginning, even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them. Yea thou heardest not, yea thou knewest not, yea from that time that thine eare was not opened: for I knew that thou wouldest deale very treacherously, and wast called a transgressour from the wombe.

He saveth them for his owne sake.

For my names sake will I deferre mine anger, and for my praise will I refraine for thee, that I cut thee not off. Behold, I have refined thee, but not with silver; I have chosen thee in the fornace of affliction. For mine owne sake, even for mine owne sake will I doe it; for how should my Name bee polluted? and I will not give my glory unto another.

He exhorteth them to obedience, because of his power and providence.

Hearken unto me, O Iacob, and Israel my called; I am hee, I am the first, I also am the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together. All yee assemble your selves and heare: which among them hath declared these things? the LORD hath loved him: hee will doe his pleasure on Babylon, and his arme shall be on the Caldeans. I, even I have spoken, yea I have called him: I have brought him, and he shall make his way prosperous.

Hee lamenteth their backewardnesse.

Come ye neere unto me; heare ye this; I have not spoken in secret from the beginning; from the time that it was, there am I; and now the Lord GOD and his Spirit hath sent me. Thus saith the LORD thy redeemer, the holy one of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest goe. O that thou haddest hearkened to my commandements! then had thy peace beene as a river, and thy righteousnesse as the waves of the sea. Thy seede also had beene as the sand, and the ofspring of thy bowels like the gravell thereof: his name should not have beene cut off, nor destroyed from before me.

CHAPTER XLVIII

Hee powerfully delivereth his out of Babylon.

Goe yee forth of Babylon: flee yee from the Caldeans, with a voyce of singing, declare yee, tell this, utter it even to the end of the earth: say yee; The LORD hath redeemed his servant Iacob. And they thirsted not when he led them through the deserts; he caused the waters to flow out of the rocke for them: he clave the rocke also, and the waters gushed out. There is no peace, saith the LORD, unto the wicked.

CHAPTER XLIX

Christ being sent to the Iewes, complaineth of them.

LISTEN, O yles, unto me, and hearken yee people from farre. The LORD hath called mee from the wombe, from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharpe sword, in the shadow of his hand hath he hid me, and made mee a polished shaft; in his quiver hath he hid me, and sayd unto me; Thou art my servant, O Israel, in whom I will be glorified. Then I said; I have laboured in vaine, I have spent my strength for nought, and in vaine, yet surely my iudgement is with the LORD, and my worke with my God.

He is sent to the Gentiles, with gracious promises.

And now, saith the LORD that formed me from the wombe to be his servant, to bring Iacob againe to him; Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall bee my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Iacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation, unto the end of the earth. Thus saith the LORD the redeemer of Israel, and his holy one, to him whom man dispiseth, to him whom the nation abhorreth, to a servant of rulers; Kings shall see and arise, princes also shall worship, because of the LORD, that is faithfull, and the holy one of Israel, and he shall choose thee. Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherite the desolate heritages: that thou mayest say to the prisoners, Goe forth; to them that are in darkenesse, Shewe your selves: they shall feede in the wayes, and their pastures shalbe in all high places. They shall not hunger nor thirst, neither shall the heate nor sunne smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountaines a way, and my high wayes shall be exalted. Behold, these shall

come from far: and loe, these from the North and from the West, and these from the land of Sinim.

Gods love is perpetuall to his Church.

Sing, O heaven, and be ioyfull, O earth, and breake forthe into singing, O mountaines: for God hath comforted his people, and will have mercy upon his afflicted. But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the sonne of her wombe? yea they may forget, yet will I not forget thee. Behold, I have graven thee upon the palmes of my hands: thy walles are continually before mee. Thy children shal make haste, thy destroyers, and they that made thee waste, shall goe forth of thee.

The ample restauration of the Church.

Lift up thine eyes round about, and behold: all these gather themselves together and come to thee: as I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up, shall bee farre away. The children which thou shalt have, after thou hast lost the other, shall say againe in thine eares, The place is too straight for me: give place to mee that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children and am desolate, a captive and removing to and fro? and who hath brought up these? Beholde, I was left alone, these where had they beene? Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standerd to the people: and they shall bring thy sonnes in their armes: and thy daughters shal be caried upon their shoulders. And kings shall be thy nursing fathers, and their queenes thy nursing mothers: they shall bow downe to thee with their face toward the earth, and licke up the dust of thy feete, and thou shalt know that I am the LORD: for they shall not be ashamed that waite for me.

The powerfull deliverance out of captivity.

Shall the pray be taken from the mightie, or the lawfull captive delivered? But thus saith the LORD, Even the captives of the mightie shall be taken away, and the pray of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. And I will feede them that oppresse thee, with their owne flesh, and they shall be drunken with their owne blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mightie One of Iacob.

CHAPTER L

Christ sheweth, that the dereliction of the Iewes is not to be imputed to him, by his abilitie to save,

THUS saith the LORD, Where is the bill of your mothers divorcement, whom I have put away? or which of my creditours is it to whom I have sold you? Behold, for your iniquities have you solde your selves, and for your transgressions is your mother put away. Wherefore when I came was there no man? when I called, was there none to answere? Is my hand shortened at all, that it cannot redeeme? or have I no power to deliver? Beholde, at my rebuke I drie up the sea: I make the rivers a wildernes: their fish stinketh, because there is no water, and dieth for thirst. I clothe the heavens with blackenesse, and I make sackcloth their covering. The Lord GOD hath given me the tongue of the learned, that I should know how to speake a worde in season to him that is wearie: hee wakeneth morning by morning, hee wakeneth mine eare to heare as the learned.

by his obedience in that worke,

The Lord GOD hath opened mine eare, and I was not rebellious, neither turned away backe. I gave my backe to the smiters, and my cheeks to them that plucked off the haire: I hidde not my face from shame and spitting.

and by his confidence in that assistance.

For the Lord GOD wil helpe me, therfore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not bee ashamed. He is neere that iustifieth me, who will contend with me? let us stand together: who is mine adversarie? let him come neere to me. Behold, the Lord GOD wil helpe me, who is he that shall condemne mee? Loe, they all shall waxe olde as a garment: the moth shall eate them up.

An exhortation to trust in God, and not in our selves.

Who is among you that feareth the LORD, that obeyeth the voyce of his servant, that walketh in darkenesse and hath no light? let him trust in the Name of the LORD, and stay upon his God. Behold, all ye that kindle a fire, that compasse your selves about with sparks: walke in the light of your fire, and in the sparkes that ye have kindled. This shall ye have of mine hand, yee shall lie downe in sorrow.

CHAPTER LI

An exhortation after the paterne of Abraham, to trust in Christ, by reason of his comfortable promises,

HEARKEN to me, ye that follow after righteousnesse, ye that seeke the LORD: looke unto the rocke whence yee are hewen, and to the hole of the pitte whence ye are digged. Looke unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him. For the LORD shall comfort Zion: he wil comfort all her

waste places, and he wil make her wildernes like Eden, and her desert like the garden of the LORD: ioy and gladnesse shalbe found therein, thankesgiving, and the voice of melody.

of his righteous salvation,

Hearken unto me, my people, and give eare unto me, O my nation: for a Law shall proceed from mee, and I will make my iudgement to rest for a light of the people. My righteousnes is neere: my salvation is gone foorth, and mine armes shall iudge the people: the Iles shall wait upon me, and on mine arme shall they trust. Lift up your eyes to the heavens, and looke upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall waxe old like a garment, and they that dwel therein shall die in like maner: but my salvation shal be for ever, and my righteousnes shall not be abolished.

and mans mortalitie

Hearken unto me ye that know righteousnesse, the people in whose heart is my Law: Feare ye not the reproch of men, neither be yee afraid of their revilings. For the moth shall eate them up like a garment, and the worme shal eate them like wooll: but my righteousnes shalbe for ever; and my salvation from generation to generation.

Christ by his sanctified arme, defendeth his from the feare of man.

Awake, awake, put on strength, O arme of the LORD, awake as in the ancient dayes, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deepe, that hath made the depthes of the sea a way for the ransomed to passe over? Therefore the redeemed of the LORD shall returne, and come with singing unto Zion, and everlasting ioy shalbe upon their head: they shall obtaine gladnesse and ioy, and sorrow and mourning shall flee away. I, even I am hee that comforteth you, who art thou that thou shouldest be afraid of a man that shall die, and of the sonne of man which shall bee made as grasse? and forgettest the LORD thy maker that hath stretched foorth the heavens, and layed the foundations of the earth? and hast feared continually every day, because of the furie of the oppressour, as if hee were ready to destroy? and where is the furie of the oppressour? The captive exile hasteneth that he may be loosed, and that hee should not die in the pit, nor that his bread should faile. But I am the LORD thy God, that divided the sea, whose waves roared: the LORD of hosts is his Name. And I have put my wordes in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.

He bewaileth the afflictions of Ierusalem,

Awake, awake, stand up, O Ierusalem, which hast drunke at the hand of the LORD the cup of his furie; thou hast drunken the

dregges of the cup of trembling, and wrung them out. There is none to guide her among all the sonnes whom shee hath brought foorth: neither is there any that taketh her by the hand, of all the sonnes that she hath brought up. These two things are come unto thee; who shall be sorie for thee? desolation and destruction, and the famine and the sword: by whom shall I comfort thee? Thy sonnes have fainted, they lie at the head of all the streetes as a wilde bull in a net; they are full of the furie of the LORD, the rebuke of thy God.

and promiseth deliverance.

Therfore heare now this thou afflicted and drunken, but not with wine. Thus saith thy Lord, the LORD and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregges of the cup of my furie: thou shalt no more drinke it againe. But I will put it into the hand of them that afflict thee: which have said to thy soule, Bow downe that wee may goe over: and thou hast laide thy body as the ground, and as the streete to them that went over.

CHAPTER LII

Christ perswadeth the Church to beleeve his free Redemption,

AWAKE, awake, put on thy strength, O Zion, put on thy beautifull garments, O Ierusalem the holy citie: for hencefoorth there shall no more come into thee the uncircumcised, and the uncleane. Shake thy selfe from the dust: arise, and sit downe, O Ierusalem: loose thy selfe from the bandes of thy necke, O captive daughter of Zion. For thus sayth the LORD, Yee have solde your selves for nought: and ye shall be redeemed without money. For thus saith the Lord GOD, My people went downe aforetime into Egypt to soiourne there, and the Assyrian oppressed them without cause. Now therefore, what have I here, sayth the LORD, that my people is taken away for nought? they that rule over them, make them to howle, sayth the LORD, and my Name continually every day is blasphemed. Therefore my people shall know my Name: therefore they shall know in that day, that I am he that doth speake. Behold, it is I.

To receive the Ministers thereof,

How beautifull upon the mountaines are the feete of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that sayth unto Zion, Thy God reigneth? Thy watchmen shall lift up the voice, with the voice together shall they sing: for they shall see eye to eye when the LORD shall bring againe Zion.

Breake foorth into ioy, sing together, yee waste places of

Ierusalem: for the LORD hath comforted his people, he hath redeemed Ierusalem. The LORD hath made bare his holy arme in the eyes of all the nations, and all the endes of the earth shall see the salvation of our God.

CHAPTER LII

To ioy in the power thereof,

Depart ye, depart ye, goe ye out from thence, touch no uncleane thing; goe ye out of the middest of her; be yee cleane, that beare the vessels of the LORD. For ye shall not go out with haste, nor goe by flight: for the LORD will goe before you: and the God of Israel will be your rereward.

And to free themselves from bondage.

Behold, my servant shal deale prudently, he shall be exalted and extolled, and be very high. As many were astonied at thee (his visage was so marred more then any man, and his forme more then the sonnes of men:) so shall hee sprinckle many nations, the kings shall shut their mouthes at him: for that which had not beene told them, shall they see, and that which they had not heard, shall they consider.

Christs kingdome shalbe exalted.

CHAPTER LIII

WHO hath beleeved our report? and to whom is the arme of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a drie ground: hee hath no forme nor comelinesse: and when wee shall see him, there is no beautie that we should desire him. He is despised and reiected of men, a man of sorrows, and acquainted with griefe: and we hid as it were our faces from him; hee was despised, and wee esteemed him not.

The Prophet complaining of incredulitie, excuseth the scandall of the crosse,

Surely he hath borne our griefes, and caried our sorrowes: yet we did esteeme him striken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheepe have gone astray: we have turned every one to his owne way, and the LORD hath layd on him the iniquitie of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lambe to the slaughter, and as a sheepe before her shearers is dumme, so he openeth not his mouth. He was taken from prison, and from iudgement: and who shall declare his generation? for he was cut off out of the land of the living, for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth.

by the benefite of his passion,

Yet it pleased the LORD to bruise him, he hath put him to griefe:

CHAPTER LIII

and the good successe thereof.

when thou shalt make his soule an offring for sinne, he shall see his seede, hee shall prolong his daies, and the pleasure of the LORD shall prosper in his hand. He shall see of the travell of his soule, and shalbe satisfied: by his knowledge shall my righteous servant iustifie many: for hee shall beare their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoile with the strong: because hee hath powred out his soule unto death: and he was numbred with the transgressours, and he bare the sinne of many, and made intercession for the transgressours.

CHAPTER LIIII

The Prophet for the comfort of the Gentiles, prophesieth the amplitude of their Church.

SING O barren thou that didst not beare; breake forth into singing, and crie aloud thou that didst not travell with child: for more are the children of the desolate then the children of the married wife, saith the LORD. Enlarge the place of thy tent, and let them stretch forth the curtaines of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes. For thou shalt breake forth on the right hand, and on the left; and thy seed shall inherite the Gentiles, and make the desolate cities to be inhabited. Feare not: for thou shalt not be ashamed: neither be thou confounded, for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy maker is thine husband, (the LORD of hostes is his name;) and thy redeemer the holy one of Israel, the God of the whole earth shall he be called. For the LORD hath called thee as a woman forsaken, and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee, but with great mercies will I gather thee. In a litle wrath I hid my face from thee, for a moment; but with everlasting kindnesse will I have mercie on thee, saith the LORD thy redeemer. For this is as the waters of Noah unto me: for as I have sworne that the waters of Noah should no more goe over the earth; so have I sworne that I would not be wroth with thee, nor rebuke thee. For the mountaines shall depart, and the hilles be removed, but my kindnesse shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD, that hath mercie on thee.

Their safety,

their certaine deliverance out of affliction,

their faire edification,

Oh thou afflicted, tossed with tempest and not comforted, behold, I will lay thy stones with faire colours, and lay thy

foundations with Saphires. And I will make thy windowes of Agates, and thy gates of Carbuncles, and all thy borders of pleasant stones. And all thy children shalbe taught of the LORD, and great shalbe the peace of thy children. In righteousnesse shalt thou be established: thou shalt be farre from oppression, for thou shalt not feare; and from terrour, for it shall not come neere thee. Behold, they shall surely gather together, but not by me: whosoever shal gather together against thee, shall fall for thy sake. Behold, I have created the smith that bloweth the coales in the fire, and that bringeth foorth an instrument for his worke, and I have created the waster to destroy.

and their sure preservation.

No weapon that is formed against thee, shall prosper, and every tongue that shall rise against thee in iudgement, thou shalt condemne. This is the heritage of the servants of the LORD, and their righteousnesse is of me, saith the LORD.

CHAPTER LV

HO, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eate, yea come, buy wine and milke without money, and without price. Wherefore doe yee spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eate ye that which is good, and let your soule delight it selfe in fatnesse. Incline your eare, and come unto me: heare, and your soule shall live, and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witnesse to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee, shall runne unto thee, because of the LORD thy God, and for the Holy One of Israel, for he hath glorified thee.

The Prophet, with the promises of Christ, calleth to faith,

Seeke ye the LORD, while he may be found, call ye upon him while he is neere. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him returne unto the LORD, and he will have mercie upon him, and to our God, for hee will abundantly pardon.

and to repentance.

For my thoughts are not your thoughts, neither are your wayes my wayes, saith the LORD. For as the heavens are higher then the earth, so are my wayes higher then your wayes, and my thoughts then your thoughts. For as the raine commeth down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring foorth and bud, that

The happy successe of them that beleeve.

it may give seed to the sower, and bread to the eater: so shall my word bee that goeth forth out of my mouth: it shall not returne unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall goe out with ioy, and bee led foorth with peace: the mountaines and the hilles shall breake forth before you into singing, and al the trees of the field shall clap their hands. In stead of the thorne shall come up the Firre tree, and in stead of the brier shall come up the Myrtle tree, and it shall be to the LORD for a name, for an everlasting signe that shall not bee cut off.

CHAPTER LVI

The Prophet exhorteth to sanctification.

THUS saith the LORD, Keepe yee iudgement, and doe iustice: for my salvation is neere to come, and my righteousnesse to bee revealed. Blessed is the man that doeth this, and the sonne of man that layeth holde on it: that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evill.

He promiseth it shall be generall without respect of persons.

Neither let the sonne of the stranger, that hath ioyned himselfe to the LORD, speake, saying, The LORD hath utterly separated mee from his people: neither let the Eunuch say, Behold, I am a drie tree. For thus saith the LORD unto the Eunuches that keep my Sabbaths, and choose the things that please mee, and take hold of my covenant: even unto them will I give in mine house, and within my walles, a place and a name better then of sonnes and of daughters: I wil give them an everlasting name, that shal not be cut off. Also the sonnes of the stranger that ioyne themselves to the LORD, to serve him, and to love the Name of the LORD, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my Covenant: even them will I bring to my holy mountaine, and make them ioyfull in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine Altar: for mine house shalbe called an house of prayer for all people. The Lord GOD which gathereth the outcasts of Israel, saith, Yet will I gather others to him, besides those that are gathered unto him.

He inveyeth against blinde watchmen.

All ye beasts of the field, come to devoure, yea all ye beasts in the forest. His watchmen are blinde: they are all ignorant, they are all dumbe dogs, they cannot barke; sleeping, lying downe, loving to slumber. Yea they are greedy dogges which can never have ynough, and they are shepheards that cannot understand: they all looke to their owne way, every one for

his gaine, from his quarter. Come ye, say they, I wil fetch wine, and we will fill our selves with strong drinke, and to morrow shal be as this day, and much more abundant.

CHAPTER LVII

THE righteous perisheth, and no man layeth it to heart; and mercifull men are taken away, none considering that the righteous is taken away from the evill to come. Hee shall enter into peace: they shall rest in their beds, each one walking in his uprightnesse.

The blessed death of the righteous.

But draw neere hither, yee sonnes of the sorceresse, the seed of the adulterer, and the whore. Against whom doe ye sport your selves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seede of falsehood? Inflaming your selves with idoles under every greene tree, slaying the children in the valleys under the cliftes of the rockes? Among the smooth stones of the streame is thy portion; they, they are thy lot: even to them hast thou powred a drinke offering, thou hast offered a meate offering. Should I receive comfort in these? Upon a loftie and high mountaine hast thou set thy bed: even thither wentest thou up to offer sacrifice. Behinde the doores also and the posts hast thou set up thy remembrance: for thou hast discovered thy selfe to an other then mee, and art gone up: thou hast enlarged thy bed, and made a covenant with them: thou lovedst their bed where thou sawest it. And thou wentest to the king with oyntment, and didst increase thy perfumes, and didst send thy messengers farre off, and didst debase thy selfe even unto hell. Thou art wearied in the greatnesse of thy way; yet saydst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved. And of whom hast thou bene afraid or feared, that thou hast lyed, and hast not remembred me, nor layed it to thy heart? have not I held my peace even of old, and thou fearest me not? I will declare thy righteousnes; and thy workes, for they shall not profit thee.

God reproveth the Iewes for their whorish idolatry.

When thou criest, let thy companies deliver thee: but the winde shall cary them all away; Vanitie shall take them: but hee that putteth his trust in me, shall possesse the land, and shall inherit my holy mountaine, and shall say, Cast yee up, cast yee up; prepare the way, take up the stumbling blocke out of the way of my people. For thus saith the High and loftie One that inhabiteth eternitie, whose Name is Holy; I dwell in

Hee giveth Evangelicall promises to the penitent.

CHAPTER LVII

the high and holy place: with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend for ever, neither will I be alwayes wroth: for the spirit should faile before me, and the soules which I have made. For the iniquitie of his covetousnesse was I wroth, and smote him: I hid me, and was wroth, and hee went on frowardly in the way of his heart. I have seene his wayes, and will heale him: I will leade him also, and restore comforts unto him, and to his mourners. I create the fruite of the lippes; peace, peace to him that is farre off, and to him that is neere, sayth the LORD, and I will heale him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up myre and dirt. There is no peace, sayth my God, to the wicked.

CHAPTER LVIII

The Prophet heing sent to reproove hypocrisie,

CRIE aloude, spare not, lift up thy voice like a trumpet, and shewe my people their transgression, and the house of Iacob their sins. Yet they seeke mee daily, and delight to know my wayes, as a nation that did righteousnesse, and forsooke not the ordinance of their God: they aske of me the ordinances of iustice: they take delight in approching to God.

expresseth a counterfeit fast, and a true.

Wherefore have wee fasted, say they, and thou seest not? wherefore have wee afflicted our soule, and thou takest no knowledge? Behold, in the day of your fast you find pleasure, and exact all your labours. Behold, yee fast for strife and debate; and to smite with the fist of wickednesse, yee shall not fast as yee doe this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soule? Is it to bow down his head as a bulrush, and to spread sackecloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD? Is not this the fast that I have chosen? to loose the bandes of wickednesse, to undoe the heavie burdens, and to let the oppressed goe free, and that ye breake every yoke? Is it not, to deale thy bread to the hungry, and that thou bring the poore that are cast out, to thy house? when thou seest the naked, that thou cover him, and that thou hide not thy selfe from thine owne flesh?

He declareth what promises are due unto godlinesse,

Then shall thy light breake foorth as the morning, and thine health shall spring foorth speedily: and thy righteousnesse shall goe before thee, the glory of the LORD shall be thy rereward. Then shalt thou call, and the LORD shall answere; thou shalt cry, and he shal say, Here I am: if thou take away from the

midst of thee the yoke, the putting forth of the finger, and speaking vanitie: and if thou draw out thy soule to the hungry, and satisfie the afflicted soule: then shall thy light rise in obscuritie, and thy darkenesse be as the noone day. And the LORD shal guide thee continually, and satisfie thy soule in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters faile not. And they that shall be of thee, shall builde the olde waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, the repairer of the breach, the restorer of paths to dwell in.

and to the keeping of the Sabbath.

If thou turne away thy foote from the Sabbath, from doing thy pleasure on my Holy day, and call the Sabbath a delight, the holy of the LORD, honourable, and shalt honour him, not doing thine owne wayes, nor finding thine owne pleasure, nor speaking thine owne wordes: then shalt thou delight thy selfe in the LORD, and I will cause thee to ride upon the high places of the earth, and feede thee with the heritage of Iacob thy father; for the mouth of the LORD hath spoken it.

CHAPTER LIX

The damnable nature of sinne.

BEHOLDE, the LORDS hand is not shortened, that it cannot save: neither his eare heavie, that it cannot heare. But your iniquities have separated betweene you and your God, and your sinnes have hid his face from you, that he will not heare. For your hands are defiled with blood, and your fingers with iniquitie, your lippes have spoken lies, your tongue hath muttered perversnesse. None calleth for iustice, nor any pleadeth for trueth: they trust in vanity and speake lies; they conceive mischiefe, and bring forth iniquitie. They hatch cockatrice egges, and weave the spiders web: he that eateth of their egges dieth, and that which is crushed breaketh out into a viper. Their webbes shall not become garments, neither shall they cover themselves with their workes: their workes are workes of iniquitie, and the act of violence is in their hands. Their feete runne to evill, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity, wasting and destruction are in their paths. The way of peace they know not, and there is no iudgement in their goings: they have made them crooked pathes; whosoever goeth therein, shall not know peace.

The sinnes of the Iewes.

Calamitie is for sinne.

Therefore is iudgement farre from us, neither doth iustice

overtake us: we waite for light, but behold obscuritie, for brightnesse, but we walke in darknesse. We grope for the wall like the blind, and we grope as if we had no eies: we stumble at noone day as in the night, we are in desolate places as dead men. We roare all like beares, and mourne sore like doves: we looke for iudgement, but there is none; for salvation, but it is farre off from us. For our transgressions are multiplied before thee, and our sinnes testifie against us: for our transgressions are with us, and as for our iniquities, we know them: in transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falshood. And iudgement is turned away backward, and iustice standeth a farre off: for truth is fallen in the streete, and equitie cannot enter. Yea truth faileth, and he that departeth from evill maketh himselfe a pray: and the LORD saw it, and it displeased him, that there was no iudgement.

Salvation is onely of God.

And hee saw that there was no man, and wondered that there was no intercessour. Therefore his arme brought salvation unto him, and his righteousnesse, it sustained him. For he put on righteousnesse as a brestplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeale as a cloake. According to their deedes accordingly he will repay, furie to his adversaries, recompence to his enemies, to the ylands he will repay recompence. So shall they feare the name of the LORD from the West, and his glory from the rising of the sunne: when the enemie shall come in like a flood, the spirit of the LORD shall lift up a standard against him.

The covenant of the Redeemer.

And the redeemer shall come to Zion, and unto them that turne from transgression in Iacob, saith the LORD. As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of thy seedes seed, saith the LORD, from henceforth, and for ever.

CHAPTER LX

The glory of the Church, in the abundant accesse of the Gentiles,

ARISE, shine, for thy light is come, and the glory of the LORD is risen upon thee. For behold, the darknesse shall cover the earth, and grosse darknesse the people: but the LORD shall arise upon thee, and his glory shall be seene

upon thee. And the Gentiles shall come to thy light, and kings to the brightnesse of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sonnes shall come from farre, and thy daughters shalbe nourced at thy side. Then thou shalt see, and flow together, and thine heart shall feare and be inlarged, because the abundance of the Sea shalbe converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah: all they from Sheba shall come: they shal bring gold and incense, and they shall shew forth the praises of the LORD. All the flockes of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I wil glorifie the house of my glory. Who are these that flie as a cloude, and as the doves to their windowes? Surely the yles shall wait for me, and the ships of Tarshish first, to bring thy sonnes from farre, their silver and their gold with them, unto the Name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee. And the sonnes of strangers shall build up thy walles, and their kings shal minister unto thee: for in my wrath I smote thee, but in my favour have I had mercie on thee. Therefore thy gates shal be open continually, they shall not bee shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdome that will not serve thee, shall perish, yea those nations shall be utterly wasted. The glory of Lebanon shal come unto thee, the Firre tree, the Pine tree, and the Boxe together, to beautifie the place of my Sanctuarie, and I will make the place of my feete glorious. The sonnes also of them that afflicted thee, shall come bending unto thee: and all they that despised thee shal bow themselves downe at the soles of thy feet, and they shall call thee the citie of the LORD, the Zion of the Holy One of Israel. Whereas thou hast bene forsaken and hated, so that no man went thorow thee, I will make thee an eternall excellencie, a ioy of many generations. Thou shalt also sucke the milke of the Gentiles, and shalt sucke the brest of kings, and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mightie One of Iacob. For brasse I will bring gold, and for yron I will bring silver, and for wood brasse, and for stones yron: I will also make thy officers peace, and thine exactours righteousnesse. Violence shall no more be heard in thy land, wasting nor destruction within thy borders, but thou shalt call

and the great blessings after a short affliction.

CHAPTER LX

thy walles salvation, and thy gates praise. The Sunne shall be no more thy light by day, neither for brightnesse shall the moone give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy Sunne shall no more goe downe, neither shall thy moone withdraw it selfe: for the LORD shall bee thine everlasting light, and the dayes of thy mourning shall be ended. Thy people also shall be all righteous: they shal inherit the land for ever, the branch of my planting, the worke of my hands, that I may be glorified. A litle one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

CHAPTER LXI

The Office of Christ.

THE Spirit of the Lord GOD is upon me, because the LORD hath anointed me, to preach good tidings unto the meeke, hee hath sent me to binde up the broken hearted, to proclaime libertie to the captives, and the opening of the prison to them that are bound: to proclaime the acceptable yere of the LORD, and the day of vengeance of our God, to comfort all that mourne: to appoint unto them that mourne in Zion, to give unto them beautie for ashes, the oyle of ioy for mourning, the garment of praise for the spirit of heavinesse, that they might be called trees of righteousnesse, the planting of the LORD, that he might be glorified.

The forwardnesse,

And they shall build the olde wastes, they shall raise up the former desolations, and they shall repaire the waste cities, the desolations of many generations. And strangers shall stand and feed your flockes, and the sonnes of the alient shalbe your plowmen, and your Vine-dressers. But ye shalbe named the Priests of the LORD: men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall you boast your selves.

and blessings of the faithfull.

For your shame you shall have double; and for confusion they shall reioyce in their portion: therefore in their land they shal possesse the double: everlasting ioy shalbe unto them. For I the LORD love Iudgement, I hate robbery for burnt offering, and I will direct their worke in trueth, and I will make an everlasting Covenant with them. And their seed shalbe knowen among the Gentiles, and their offspring among the people: all that see them, shall acknowledge them, that they are the seed which the LORD hath blessed. I will greatly reioyce in the LORD, my soule shalbe ioyfull in my God: for he hath clothed me with

the garments of salvation, he hath covered me with the robe of righteousnes, as a bridegrome decketh himselfe with ornaments, and as a bride adorneth herselfe with her iewels. For as the earth bringeth foorth her bud, and as the garden causeth the things that are sowen in it, to spring foorth: so the Lord God will cause righteousnes and praise to spring forth before all the nations.

CHAPTER LXII

The fervent desire of the Prophet, to confirme the Church in Gods promises.

FOR Zions sake, wil I not hold my peace, and for Ierusalems sake I will not rest, untill the righteousnesse thereof goe forth as brightnesse, and the salvation thereof as a lampe that burneth; and the Gentiles shall see thy righteousnes, and all Kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crowne of glory in the hand of the Lord, and a royall diademe in the hand of thy God. Thou shalt no more bee termed, Forsaken; neither shall thy land any more be termed, Desolate: but thou shalt be called Hephzi-bah,[1] and thy land, Beulah:[2] for the Lord delighteth in thee, and thy land shalbe maried.

The office of the Ministers, (unto which they are incited) in preaching the Gospel,

For as a yong man marrieth a virgine, so shall thy sonnes marry thee: and as the bridegrome reioyceth over the bride, so shall thy God reioyce over thee. I have set watchmen upon thy walles, O Ierusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keepe not silence: and give him no rest till he establish, and till hee make Ierusalem a praise in the earth. The Lord hath sworne by his Right hand, and by the arme of his strength, Surely, I will no more give thy corne to be meat for thine enemies, and the sonnes of the stranger shall not drinke thy wine, for the which thou hast laboured: but they that have gathered it shall eat it, and praise the Lord, and they that have brought it together, shal drinke it in the Courts of my Holinesse.

and preparing the people thereto.

Goe through, goe through the gates: prepare you the way of the people: cast up, cast up the high way, gather out the stones, lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, say ye to the daughter of Zion, Behold, thy salvation commeth; behold, his reward is with him, and his worke before him. And they shall call them, The holy people: the redeemed of the Lord: and thou shalt be called, Sought out, a citie not forsaken.

[1] That is, my delight is in her. [2] That is, married.

CHAPTER LXIII

Christ sheweth who he is,

WHO is this that commeth from Edom, with died garments from Bozrah? this that is glorious in his apparel, travelling in the greatnesse of his strength? I that speake in righteousnesse, mightie to save. Wherefore art thou red in thine apparell, and thy garments like him that treadeth in the winefat? I have troden the winepresse alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my furie, and their blood shall be sprinkled upon my garments, and I will staine all my raiment. For the day of vengeance is in mine heart, and the yeere of my redeemed is come. And I looked, and there was none to helpe; and I wondered that there was none to uphold: therefore mine owne arme brought salvation unto me, and my furie, it upheld me. And I will tread downe the people in mine anger, and make them drunke in my furie, and I will bring downe their strength to the earth.

what his victory over his enemies,

and what his mercy toward his Church.

I will mention the loving kindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us; and the great goodnes towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses. For hee said, Surely they are my people, children that will not lie: so hee was their saviour. In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pitie hee redeemed them, and he bare them, and caried them all the dayes of olde.

In his iust wrath bee remembreth his free Mercy.

But they rebelled, and vexed his holy spirit: therefore hee was turned to be their enemie, and he fought against them. Then he remembred the dayes of old, Moses and his people, saying; Where is hee that brought them up out of the Sea, with the shepheard of his flocke? where is hee that put his holy Spirit within him? that led them by the right hand of Moses with his glorious arme, dividing the water before them, to make himselfe an everlasting name? that led them through the deepe as an horse in the wildernesse, that they should not stumble? As a beast goeth downe into the valley, the Spirit of the LORD caused him to rest: so diddest thou leade thy people, to make thy selfe a glorious Name.

The Church in their prayer,

Looke downe from heaven, and behold from the habitation of thy holinesse, and of thy glory: where is thy zeale and thy strength, the sounding of thy bowels, and of thy mercies towards

me? are they restrained? Doubtlesse thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD art our Father, our Redeemer, thy Name is from everlasting.

and complaint, professe their Faith.

O LORD, why hast thou made us to erre from thy wayes? and hardened our heart from thy feare? Returne for thy servants sake, the tribes of thine inheritance. The people of thy holinesse have possessed it but a little while: our adversaries have troden downe thy Sanctuarie. Wee are thine, thou never barest rule over them, they were not called by thy Name.

CHAPTER LXIIII

The Church prayeth for the illustration of Gods power.

OH that thou wouldest rent the heavens, that thou wouldest come down, that the mountaines might flowe downe at thy presence, as when the melting fire burneth, the fire causeth the waters to boyle: to make thy Name knowen to thine adversaries, that the nations may tremble at thy presence. When thou diddest terrible things which wee looked not for, thou camest downe, the mountaines flowed downe at thy presence. For since the beginning of the world men have not heard, nor perceived by the eare, neither hath the eye seene, O God, besides thee, what hee hath prepared for him that waiteth for him. Thou meetest him that reioyceth, and worketh righteousnesse, those that remember thee in thy wayes: behold, thou art wroth, for we have sinned: in those is continuance, and we shall be saved. But we are al as an uncleane thing, and all our righteousnesses are as filthy ragges, and we all doe fade as a leafe, and our iniquities like the wind have taken us away. And there is none that calleth upon thy name, that stirreth up himselfe to take hold of thee: for thou hast hid thy face from us, and hast consumed us because of our iniquities. But now, O LORD, thou art our father: we are the clay, and thou our potter, and we all are the worke of thine hand.

Celebrating Gods mercy, it maketh confession of their naturall corruptions.

It complaineth of their affliction.

Be not wroth very sore, O LORD, neither remember iniquitie for ever: behold, see we beseech thee, we are all thy people. Thy holy cities are a wildernesse, Zion is a wildernesse, Ierusalem a desolation. Our holy and our beautifull house, where our fathers praised thee, is burnt up with fire, and all our pleasant things are layed waste: wilt thou refraine thy selfe for these things, O LORD? wilt thou hold thy peace, and afflict us very sore?

CHAPTER LXV

The calling of the Gentiles.

I AM sought of them that asked not for me: I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name. I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their owne thoughts: a people that provoketh mee to anger continually to my face, that sacrificeth in gardens, and burneth incense upon altars of bricke: which remaine among the graves, and lodge in the monuments, which eate swines flesh, and broth of abominable things is in their vessels: which say; Stand by thy selfe, come not neere to me; for I am holier then thou: these are a smoke in my nose, a fire that burneth all the day. Behold, it is written before me: I will not keepe silence, but will recompence, even recompence into their bosome, your iniquities, and the iniquities of your fathers together, (saith the LORD) which have burnt incense upon the mountaines, and blasphemed mee upon the hils: therfore will I measure their former worke into their bosome.

The Iewes, for their incredulity, idolatry and hypocrisie, are reiected.

A remnant shalbe saved.

Thus saith the LORD, As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it: so wil I doe for my servants sakes, that I may not destroy them all. And I will bring forth a seede out of Iacob, and out of Iudah an inheritour of my mountains: and mine elect shall inherit it, and my servants shall dwell there. And Sharon shall be a fold of flockes, and the valley of Achor a place for the herds to lie downe in, for my people that have sought me.

Iudgements on the wicked, and blessings on the godly.

But yee are they that forsake the LORD, that forget my holy mountaine, that prepare a table for that troope, and that furnish the drinke offring unto that number. Therefore will I number you to the sword, and yee shall all bow downe to the slaughter: because when I called, yee did not answere; when I spake, yee did not heare, but did evill before mine eyes, and did choose that wherein I delighted not: therefore thus saith the Lord GOD; Behold, my servants shall eate, but ye shall be hungry: behold, my servants shall drinke, but yee shall be thirstie: behold, my servants shall reioyce, but yee shall be ashamed. Behold, my servants shall sing for ioy of heart, but yee shall cry for sorrow of heart, and shall howle for vexation of spirit. And yee shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name: that he who blesseth himselfe in the earth, shall blesse himselfe

in the God of trueth; and he that sweareth in the earth, shall sweare by the God of trueth; because the former troubles are forgotten, and because they are hid from mine eyes.

The blessed state of the new Ierusalem.

For behold, I create new heavens, and a new earth: and the former shal not be remembred, nor come into mind. But bee you glad and reioyce for ever in that which I create: for beholde, I create Ierusalem a reioycing, and her people a ioy. And I wil reioyce in Ierusalem, and ioy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying. There shalbe no more thence an infant of dayes, nor an olde man, that hath not filled his dayes: for the childe shall die an hundreth yeeres olde: but the sinner being an hundreth yeres old, shalbe accursed. And they shall builde houses, and inhabite them, and they shall plant vineyards, and eate the fruit of them. They shal not build, and another inhabit: they shall not plant, and another eat: for as the daies of a tree, are the dayes of my people, and mine elect shal long enioy the worke of their hands. They shall not labour in vaine, nor bring forth for trouble: for they are the seede of the blessed of the LORD, and their offspring with them. And it shal come to passe, that before they call, I will answere, and whiles they are yet speaking, I will heare. The wolfe and the lambe shall feede together, and the lyon shall eate straw like the bullocke: and dust shalbe the serpents meat. They shall not hurt nor destroy in all my holy mountaine, sayth the LORD.

CHAPTER LXVI

The glorious God will be served in humble sinceritie.

THUS sayth the LORD, The heaven is my throne, and the earth is my footestoole: where is the house that yee builde unto mee? and where is the place of my rest? For all those things hath mine hand made, and all those things have beene, saith the LORD: but to this man wil I looke, even to him that is poore and of a contrite spirit, and trembleth at my word. He that killeth an oxe is as if he slue a man: he that sacrificeth a lambe, as if he cut off a dogs necke: he that offereth an oblation, as if he offered swines blood: he that burneth incense, as if he blessed an idole: yea, they have chosen their owne wayes, and their soule delighteth in their abominations. I also will chuse their delusions, and will bring their feares upon them; because when I called, none did answere, when I spake they did not heare: but they did evill before mine eyes, and chose that in which I delighted not.

Heare the word of the LORD, ye that tremble at his word:

CHAPTER LXVI

He comforteth the humble with the marveilous generation,

Your brethren that hated you, that cast you out for my Names sake, sayd, Let the LORD be glorified: but he shal appeare to your ioy, and they shalbe ashamed. A voice of noyse from the city, a voice from the Temple, a voice of the LORD, that rendreth recompense to his enemies. Before she travailed, she brought foorth: before her paine came, shee was delivered of a man childe. Who hath heard such a thing? who hath seene such things? shall the earth be made to bring forth in one day, or shall a nation be borne at once? for as soone as Zion traveiled, shee brought foorth her children. Shall I bring to the birth, and not cause to bring forth, saith the LORD? shall I cause to bring foorth, and shut the wombe, sayth thy God? Reioyce ye with Ierusalem, and be glad with her, all yee that love her: reioyce for ioy with her, all yee that mourne for her: that ye may sucke and be satisfied with the breasts of her consolations: that ye may milke out, and be delighted with the abundance of her glory. For thus sayth the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing streame: then shall ye sucke, ye shalbe borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so wil I comfort you: and ye shall be comforted in Ierusalem. And when yee see this, your heart shall reioyce, and your bones shall flourish like an herbe: and the hand of the LORD shall be knowen towards his servants, and his indignation towards his enemies. For behold, the LORD wil come with fire, and with his charets like a whirlewinde, to render his anger with furie, and his rebuke with flames of fire. For by fire and by his sword, will the LORD plead with all flesh: and the slaine of the LORD shalbe many. They that sanctifie themselves, and purifie themselves in the gardens, behinde one tree in the midst, eating swines flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD. For I know their works and their thoughts: it shall come that I will gather all nations and tongues, and they shall come and see my glorie. And I will set a signe among them, and I will send those that escape of them unto the nations, to Tarshish, Pul and Lud, that draw the bow, to Tubal and Iavan, to the Iles afarre off, that have not heard my fame, neither have seene my glory, and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the LORD, out of all nations, upon horses and in charets, and in litters, and upon mules, and upon swift beasts to my holie mountaine Ierusalem, saith the LORD; as the children of Israel bring an offering in a cleane vessell, into the house of the LORD.

and with the gracious benefits of the Church.

Gods severe iudgements against the wicked.

The Gentiles shall have an holy Church,

And I will also take of them for Priestes and for Levites, saith the LORD. For as the new heavens, and the new earth which I wil make, shall remaine before me, saith the LORD, so shall your seed and your name remaine. And it shall come to passe, that from one new Moone to an other, and from one Sabbath to an other, shall all flesh come to worship before me, saith the LORD.

and see the damnation of the wicked.

And they shall goe foorth, and looke upon the carkeises of the men that have transgressed against me: for their worme shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh.

THE BOOKE OF THE PROPHET IEREMIAH

CHAPTER I

The time,

and the calling of Ieremiah:

THE wordes of Ieremiah the sonne of Hilkiah, of the Priests that were in Anathoth in the land of Beniamin: to whom the word of the LORD came in the dayes of Iosiah the sonne of Amon king of Iudah, in the thirteenth yeere of his reigne. It came also in the dayes of Iehoiakim the sonne of Iosiah king of Iudah, unto the ende of the eleventh yeere of Zedekiah the sonne of Iosiah king of Iudah, unto the carrying away of Ierusalem captive in the fift moneth. Then the word of the LORD came unto me, saying, Before I formed thee in the bellie, I knew thee; and before thou camest forth out of the wombe, I sanctified thee, and I ordeined thee a Prophet unto the nations. Then said I, Ah Lord GOD, behold, I cannot speake, for I am a childe.

But the LORD sayd unto me, Say not, I am a childe: for thou shalt goe to all that I shall send thee, and whatsoever I command thee, thou shalt speake. Be not afraid of their faces: for I am with thee to deliver thee, sayth the LORD. Then the LORD put foorth his hand, and touched my mouth, and the LORD said unto me, Behold, I have put my words in thy mouth. See, I have this

CHAPTER I

day set thee over the nations, and over the kingdomes, to roote out, and to pull downe, and to destroy, and to throw down, to build and to plant.

His prophetical visions of an Almond rod, and a seething pot:

Moreover, the word of the LORD came unto me, saying; Ieremiah, what seest thou? And I said, I see a rodde of an almond tree. Then said the LORD unto me, Thou hast well seene: for I will hasten my word to performe it. And the worde of the LORD came unto mee the second time, saying; What seest thou? And I said; I see a seething pot, and the face thereof was towards the North. Then the LORD said unto me; Out of the North an evill shal breake foorth upon all the inhabitants of the land. For loe, I will call all the families of the kingdoms of the North, saith the LORD, and they shall come, and they shall set every one his throne at the entring of the gates of Ierusalem, and against all the walles thereof round about, and against all the cities of Iudah. And I will utter my iudgements against them touching all their wickednesse, who have forsaken me, and have burnt incense unto other gods, and worshipped the workes of their owne hands.

His heavy message against Iudah.

God incourageth him with his promise of assistance.

Thou therefore gird up thy loynes, and arise and speake unto them all that I commaund thee: be not dismayed at their faces, lest I confound thee before them. For behold, I have made thee this day a defenced citie, and an yron pillar, and brasen walles against the whole land, against the kings of Iudah, against the princes thereof, against the Priests thereof, and against the people of the land. And they shall fight against thee, but they shall not prevaile against thee: for I am with thee, sayth the LORD, to deliver thee.

CHAPTER II

God having shewed his former kindnesse, expostulateth with the Iewes, their causelesse revolt,

MOREOVER, the word of the LORD came to me, saying; Goe, and crie in the eares of Ierusalem, saying; Thus sayth the LORD, I remember thee, the kindnesse of thy youth, the love of thine espousals, when thou wentest after me in the wildernesse, in a land that was not sowen. Israel was holinesse unto the LORD, and the first fruites of his increase: all that devoure him, shall offend; evill shall come upon them, sayth the LORD. Heare ye the word of the LORD, O house of Iacob, and all the families of the house of Israel.

Thus sayth the LORD, What iniquitie have your fathers found in me, that they are gone farre from mee, and have walked after vanitie, and are become vaine? Neither sayd they, Where is the

LORD that brought us up out of the land of Egypt? that led us through the wildernesse, through a land of deserts and of pittes, through a land of drought, and of the shadow of death, through a land that no man passed thorow, and where no man dwelt. And I brought you into a plentifull countrey, to eate the fruit thereof, and the goodnesse thereof; but when ye entred yee defiled my land, and made mine heritage an abomination. The Priests said not, Where is the LORD? and they that handle the Law knew me not: the pastours also transgressed against mee, and the Prophets prophecied by Baal, and walked after things that doe not profit.

beyond any example.

Wherefore, I will yet pleade with you, sayth the LORD, and with your childrens children will I pleade. For passe over the yles of Chittim, and see; and send unto Kedar and consider diligently, and see if there be such a thing. Hath a nation changed their Gods, which are yet no Gods? but my people have changed their glory, for that which doth not profit. Be astonished, O yee heavens, at this, and be horribly afraid, be yee very desolate, saith the LORD. For my people have committed two evils: they have forsaken me, the fountaine of living waters, and hewed them out cisternes, broken cisternes that can hold no water.

They are the causes of their owne calamities.

Is Israel a servant? is he a home-borne slave? why is he spoiled? The young lyons roared upon him and yelled, and they made his land waste: his cities are burnt without inhabitant. Also the children of Noph and Tahapanes have broken the crowne of thy head. Hast thou not procured this unto thy selfe, in that thou hast forsaken the LORD thy God, when he led thee by the way? And now what hast thou to doe in the way of Egypt, to drinke the waters of Sihor? Or what hast thou to doe in the way of Assyria, to drinke the waters of the river? Thine owne wickednesse shall correct thee, and thy backslidings shall reprove thee: know therefore and see, that it is an evill thing and bitter that thou hast forsaken the LORD thy God, and that my feare is not in thee, saith the Lord GOD of Hostes.

The sinnes of Iudah.

For of old time I have broken thy yoke, and burst thy bands, and thou saidst; I will not transgresse: when upon every high hill, and under every greene tree thou wandrest, playing the harlot. Yet I had planted thee a noble vine, wholy a right seede: How then art thou turned into the degenerate plant of a strange vine unto me? For though thou wash thee with nitre, and take thee much sope, yet thine iniquitie is marked before me, saith the Lord GOD. How canst thou say, I am not polluted, I have not

gone after Baalim? see thy way in the valley, know what thou hast done: thou art a swift dromedarie traversing her wayes. A wild asse used to the wildernesse, that snuffeth up the wind at her pleasure, in her occasion who can turne her away? all they that seeke her will not wearie themselves, in her moneth they shall find her. Withhold thy foote from being unshod, and thy throte from thirst: but thou saidst, There is no hope. No, for I have loved strangers, and after them will I goe. As the thiefe is ashamed, when he is found: so is the house of Israel ashamed, they, their kings, their princes, and their priests, and their prophets, saying to a stocke; Thou art my father, and to a stone; Thou hast brought me forth: for they have turned their backe unto me, and not their face: but in the time of their trouble, they will say; Arise and save us. But where are thy Gods that thou hast made thee? let them arise if they can save thee in the time of thy trouble: for according to the number of thy cities, are thy Gods, O Iudah. Wherefore will yee plead with me? yee all have transgressed against me, saith the Lord. In vaine have I smitten your children, they received no correction: your owne sword hath devoured your prophets, like a destroying lyon.

Her confidence is reiected.

O generation, see yee the word of the Lord: have I beene a wildernesse unto Israel? a land of darkenesse? wherefore say my people; We are Lords, we will come no more unto thee? Can a maide forget her ornaments, or a bride her attire? yet my people have forgotten me dayes without number. Why trimmest thou thy way to seeke love? therefore hast thou also taught the wicked ones thy wayes. Also in thy skirts is found the blood of the soules of the poore innocents: I have not found it by secret search, but upon all these. Yet thou sayest; Because I am innocent, surely his anger shall turne from me: behold, I will plead with thee, because thou sayest, I have not sinned. Why gaddest thou about so much to change thy way? thou also shalt bee ashamed of Egypt, as thou wast ashamed of Assyria. Yea thou shalt goe forth from him, and thine hands upon thine head: for the Lord hath reiected thy confidences, and thou shalt not prosper in them.

CHAPTER III

Gods great mercy in Iudahs vile whoredome.

THEY say; If a man put away his wife, and she goe from him, and become another mans, shall hee returne unto her againe? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet returne againe to me, saith the Lord. Lift up thine eyes unto the high places,

and see where thou hast not bene lien with: in the wayes hast thou sate for them, as the Arabian in the wildernesse, and thou hast polluted the land with thy whoredomes, and with thy wickednes. Therefore the showres have bin withholden, and there hath bene no latter raine, and thou haddest a whores forehead, thou refusedst to be ashamed. Wilt thou not from this time cry unto me; My father, thou art the guide of my youth? will he reserve his anger for ever? wil he keepe it to the end? Behold, thou hast spoken and done evill things as thou couldest.

Iudah is worse then Israel.

The LORD said also unto me, in the daies of Iosiah the king, Hast thou seene that which backsliding Israel hath done? she is gone up upon every high mountaine, and under every greene tree, and there hath plaied the harlot. And I said after she had done all these things; Turne thou unto me: but she returned not, and her treacherous sister Iudah saw it. And I saw, when for all the causes whereby backsliding Israel committed adulterie, I had put her away and given her a bill of divorce: yet her treacherous sister Iudah feared not, but went and played the harlot also. And it came to passe thorow the lightnes of her whoredome, that shee defiled the land, and committed adultery with stones and with stockes. And yet for all this her treacherous sister Iudah hath not turned unto mee with her whole heart, but fainedly, saith the LORD. And the LORD said unto mee, The backesliding Israel hath iustified her selfe more then treacherous Iudah.

The promises of the Gospel, to the penitent.

Go and proclaime these words toward the North, and say, Returne thou backesliding Israel, sayeth the LORD, and I will not cause mine anger to fall upon you: for I am mercifull, saith the LORD, and I will not keepe anger for ever. Only acknowledge thine iniquity that thou hast transgressed against the LORD thy God, and hast scattered thy wayes to the strangers under every greene tree, and ye have not obeyed my voice, saith the LORD. Turne, O backesliding children, saith the LORD, for I am maried unto you: and I will take you one of a city, and two of a family, and I wil bring you to Zion. And I will give you Pastours according to mine heart, which shall feede you with knowledge and understanding. And it shall come to passe when yee bee multiplied and increased in the land; in those dayes, saith the LORD, they shal say no more; The Arke of the Covenant of the LORD: neither shal it come to minde, neither shall they remember it, neither shall they visit it, neither shall that be done any more. At that time they shall call Ierusalem the Throne of the LORD,

and all the nations shalbe gathered unto it, to the Name of the LORD, to Ierusalem: neither shall they walke any more after the imagination of their evill heart. In those dayes the house of Iudah shall walke with the house of Israel, and they shall come together out of the land of the North to the land that I have given for an inheritance unto your fathers. But I said; How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hostes of nations? and I said; Thou shalt call me; My father, and shalt not turne away from me.

Israel reprooved and called by God, maketh a solemne confession of their sinnes.

Surely as a wife treacherously departeth from her husband: so have you dealt treacherously with mee, O house of Israel, saith the LORD. A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the LORD their God. Returne ye backsliding children, and I wil heale your backslidings: Beholde, wee come unto thee, for thou art the LORD our God. Truely in vaine is salvation hoped for from the hilles, and from the multitude of mountaines: truely in the LORD our God is the salvation of Israel. For shame hath devoured the labour of our fathers from our youth: their flockes and their heards, their sonnes and their daughters. We lie downe in our shame, and our confusion covereth us: for we have sinned against the LORD our God, wee and our fathers from our youth even unto this day, and have not obeied the voice of the LORD our God.

CHAPTER IIII

God calleth Israel by his promise.

IF thou wilt returne, O Israel, saith the LORD, returne unto mee: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove. And thou shalt sweare, The LORD liveth, in Trueth, in Iudgement, and in Righteousnes, and the nations shall blesse themselves in him, and in him shall they glorie.

He exhorteth Iudah to repentance by fearefull iudgements.

For thus saith the LORD to the men of Iudah and Ierusalem, Breake up your fallow ground, and sow not among thornes. Circumcise your selves to the LORD, and take away the foreskinnes of your heart, ye men of Iudah, and inhabitants of Ierusalem, lest my furie come forth like fire, and burne that none can quench it, because of the evill of your doings. Declare ye in Iudah, and publish in Ierusalem, and say, Blow yee the Trumpet in the land: cry, gather together, and say, Assemble your selves, and let us goe into the defenced cities. Set up the

standards toward Zion: retyre, stay not; for I wil bring evil from the North, and a great destruction. The Lion is come up from his thicket, and the destroyer of the Gentiles is on his way; hee is gone foorth from his place to make thy land desolate, and thy cities shall be layed waste, without an inhabitant. For this gird you with sackcloth; lament and howle: for the fierce anger of the LORD is not turned backe from us. And it shall come to passe at that day, saith the LORD, that the heart of the King shall perish, and the heart of the Princes: and the Priests shalbe astonished, and the prophets shall wonder. Then said I, Ah Lord GOD, surely thou hast greatly deceived this people, and Ierusalem, saying, Ye shall have peace, whereas the sword reacheth unto the soule. At that time shall it bee said to this people, and to Ierusalem; A dry winde of the high places in the wildernes toward the daughter of my people, not to fanne, nor to cleanse, even a full winde from those places shall come unto mee: now also will I give sentence against them. Behold, hee shall come up as cloudes, and his charets shall bee as a whirlewinde: his horses are swifter then Eagles: woe unto us, for wee are spoiled. O Ierusalem, wash thine heart from wickednesse, that thou mayest bee saved: how long shall thy vaine thoughts lodge within thee? For a voice declareth from Dan, and publisheth affliction from mount Ephraim. Make ye mention to the nations, behold, publish against Ierusalem, that watchers come from a farre countrey, and give out their voice against the cities of Iudah. As keepers of a fielde are they against her round about; because shee hath bene rebellious against mee, saith the LORD. Thy way and thy doings have procured these things unto thee, this is thy wickednes because it is bitter, because it reacheth unto thine heart.

A grievous lamentation for the miseries of Iudah.

My bowels, my bowels, I am pained at my very heart, my heart maketh a noise in mee, I cannot hold my peace, because thou hast heard, O my soule, the sound of the Trumpet, the alarme of warre. Destruction upon destruction is cried, for the whole land is spoiled: suddenly are my tents spoiled, and my curtaines in a moment. How long shal I see the standard and heare the sound of the Trumpet? For my people is foolish, they have not knowen me, they are sottish children, and they have none understanding: they are wise to doe evill, but to doe good they have no knowledge. I beheld the earth, and loe, it was without forme and void: and the heavens, and they had no light. I beheld the mountaines, and loe they trembled, and all the hilles mooved lightly. I behelde, and loe, there was no man, and all

CHAPTER IIII

the birdes of the heavens were fled. I beheld, and loe, the fruitfull place was a wildernesse, and all the cities thereof were broken downe at the presence of the LORD, and by his fierce anger. For thus hath the LORD said; The whole land shall be desolate; yet will I not make a full ende. For this shall the earth mourne, and the heavens above be blacke: because I have spoken it, I have purposed it, and will not repent, neither will I turne backe from it. The whole citie shall flee, for the noise of the horsemen and bowmen, they shall goe into thickets, and climbe up upon the rockes: every city shall be forsaken, and not a man dwell therein. And when thou art spoiled, what wilt thou doe? though thou clothest thy selfe with crimsin, though thou deckest thee with ornaments of golde, though thou rentest thy face with painting, in vaine shalt thou make thy selfe faire, thy lovers will despise thee, they will seeke thy life. For I have heard a voice as of a woman in travel, and the anguish as of her that bringeth foorth her first childe, the voice of the daughter of Zion, that bewaileth her selfe, that spreadeth her hands, saying; Woe is me now, for my soule is wearied because of murderers.

CHAPTER V

The iudgements of God upon the Iewes, for their perversenesse,

RUNNE yee to and fro thorow the streetes of Ierusalem, and see now and knowe, and seeke in the broad places thereof, if ye can finde a man, if there be any that executeth iudgement, that seeketh the trueth, and I will pardon it. And though they say, The LORD liveth, surely they sweare falsely. O LORD, are not thine eyes upon the trueth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder then a rocke, they have refused to returne. Therefore I said, Surely these are poore, they are foolish: for they know not the way of the LORD, nor the iudgement of their God. I wil get me unto the great men, and will speake unto them, for they have knowen the way of the LORD, and the iudgement of their God: but these have altogether broken the yoke, and burst the bondes. Wherfore a lyon out of the forrest shall slay them, and a wolfe of the evenings shall spoile them, a leopard shall watch over their cities: every one that goeth out thence shalbe torne in pieces, because their transgressions are many, and their backeslidings are increased.

for their adulterie,

How shall I pardon thee for this? thy children have forsaken mee, and sworne by them that are no gods: when I had fed

them to the full, they then committed adulterie, and assembled themselves by troupes in the harlots houses. They were as fed horses in the morning: every one neighed after his neighbours wife: Shall I not visit for these things, sayth the LORD, and shall not my soule bee avenged on such a nation as this?

for their impietie,

Goe yee up upon her walles, and destroy, but make not a full ende: take away her battlements, for they are not the LORDS. For the house of Israel, and the house of Iudah have dealt very treacherously against me, saith the LORD. They have belyed the LORD, and said; It is not he, neither shall evill come upon us, neither shal we see sword nor famine. And the prophets shall become wind, and the word is not in them: thus shall it be done unto them. Wherfore thus saith the LORD God of Hostes; Because yee speake this word, behold, I will make my words in thy mouth, fire, and this people wood, and it shall devoure them. Loe, I will bring a nation upon you from farre, O house of Israel, saith the LORD: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say. Their quiver is as an open sepulchre, they are all mighty men. And they shall eate up thine harvest and thy bread, which thy sonnes and thy daughters should eate: they shall eate up thy flockes and thine heards: they shall eate up thy vines and thy fig-trees: they shall impoverish thy fenced cities wherein thou trustedst, with the sword. Neverthelesse in those daies, saith the LORD, I will not make a full end with you.

for their contempt of God,

And it shall come to passe when yee shall say; Wherefore doth the LORD our God all these things unto us? then shalt thou answere them; Like as ye have forsaken me, and served strange Gods in your land; so shall yee serve strangers in a land that is not yours. Declare this in the house of Iacob, and publish it in Iudah saying; Heare now this, O foolish people, and without understanding, which have eyes and see not, which have eares and heare not. Feare yee not mee, saith the LORD? will yee not tremble at my presence, which have placed the sand for the bound of the sea, by a perpetuall decree that it cannot passe it, and though the waves thereof tosse themselves, yet can they not prevaile, though they roare, yet can they not passe over it? But this people hath a revolting and a rebellious heart: they are revolted and gone. Neither say they in their heart; Let us now feare the LORD our God, that giveth raine, both the former and the later in his season: he reserveth unto us the appointed weekes of the harvest.

Your iniquities have turned away these things, and your sinnes

CHAPTER V

and for their great corruption in the Civill state,

have withholden good things from you. For among my people are found wicked men: they lay waite as hee that setteth snares, they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich. They are waxen fat, they shine: yea they overpasse the deedes of the wicked: they iudge not the cause, the cause of the fatherlesse, yet they prosper: and the right of the needy doe they not iudge. Shall I not visit for these things, saith the LORD? shall not my soule be avenged on such a nation as this?

and Ecclesiasticall.

A wonderfull and horrible thing is committed in the land. The prophets prophecie falsely, and the priests beare rule by their meanes, and my people love to have it so: and what will yee doe in the end therof?

CHAPTER VI

The enemies, sent against Iudah,

O YEE children of Beniamin, gather your selves to flee out of the middest of Ierusalem, and blow the trumpet in Tekoa: and set up a signe of fire in Beth-haccerem: for evill appeareth out of the North, and great destruction. I have likened the daughter of Zion to a comely and delicate woman. The shepheards with their flocks shall come unto her: they shall pitch their tents against her round about: they shall feede, every one in his place. Prepare yee warre against her: arise, and let us goe up at noone: woe unto us, for the day goeth away, for the shadowes of the evening are stretched out. Arise, and let us goe by night, and let us destroy her palaces.

encourage themselves.

God setteth them on worke, because of their sinnes.

For thus hath the LORD of hostes said; Hew yee downe trees and cast a mount against Ierusalem: this is the citie to be visited, she is wholly oppression in the midst of her. As a fountaine casteth out her waters, so she casteth out her wickednesse: violence and spoile is heard in her, before me continually is griefe and wounds. Be thou instructed, O Ierusalem, lest my soule depart from thee: lest I make thee desolate, a lande not inhabited.

The prophet lamenteth the iudgements of God because of their sinnes.

Thus saith the LORD of hosts, They shall throughly gleane the remnant of Israel as a vine: turne backe thine hand as a grape gatherer into the baskets. To whome shall I speake and give warning, that they may heare? Behold, their eare is uncircumcised, and they cannot hearken: beholde, the word of the LORD is unto them a reproch: they have no delight in it. Therefore I am full of the furie of the LORD: I am weary with holding in: I will powre it out upon the children abroad, and upon the

assembly of yong men together: for even the husband with the wife shall be taken, the aged with him that is full of dayes. And their houses shall be turned unto others, with their fields and wives together: for I wil stretch out my hand upon the inhabitants of the land, saith the LORD. For from the least of them even unto the greatest of them, every one is given to covetousnesse, and from the prophet even unto the priest, every one dealeth falsly. They have healed also the hurt of the daughter of my people sleightly, saying, Peace, peace, when there is no peace. Were they ashamed when they had committed abomination? nay they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them, they shall bee cast downe, saith the LORD. Thus saith the LORD, Stand ye in the wayes and see, and aske for the old paths, where is the good way, and walke therein, and ye shall finde rest for your soules: but they said, We will not walke therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet: but they said, We wil not hearken.

He proclaimeth Gods wrath.

Therefore heare ye nations, and know, O Congregation what is among them. Heare, O earth, behold, I will bring evill upon this people, even the fruit of their thoughts, because they have not hearkened unto my wordes, nor to my law, but reiected it. To what purpose commeth there to me incense from Sheba? and the sweet cane from a farre countrey? your burnt offerings are not acceptable, nor your sacrifices sweet unto me. Therefore thus saith the LORD, Behold, I will lay stumbling blockes before this people, and the fathers and the sons together shall fall upon them: the neighbor and his friend shall perish. Thus saith the LORD, Behold, a people commeth from the North countrey, and a great nation shall bee raised from the sides of the earth. They shall lay hold on bowe and speare: they are cruell, and have no mercie: their voice roareth like the Sea, and they ride upon horses, set in aray as men for warre against thee, O daughter of Zion. We have heard the fame thereof, our hands waxe feeble, anguish hath taken hold of us, and paine as of a woman in travaile. Goe not forth into the field, nor walke by the way: for the sword of the enemie and feare is on every side.

He calleth the people to mourne for the iudgement on their sinnes.

O daughter of my people, gird thee with sackcloth, and wallowe thy selfe in ashes: make thee mourning, as for an onely sonne, most bitter lamentation: for the spoiler shall suddenly come upon us. I have set thee for a towre, and a fortresse among my people: that thou mayest know and trie their way.

They are all grievous revolters, walking with slanders: they are brasse and yron, they are all corrupters. The bellowes are burnt, the lead is consumed of the fire: the founder melteth in vaine: for the wicked are not plucked away. Reprobate silver shall men call them, because the LORD hath reiected them.

CHAPTER VII

Ieremiah is sent to call for true repentance, to prevent the Iewes captivitie.

THE word that came to Ieremiah from the LORD, saying, Stand in the gate of the LORDS house, and proclaime there this word, and say, Heare the word of the LORD, all ye of Iudah, that enter in at these gates to worship the LORD. Thus saith the LORD of hostes the God of Israel; Amend your wayes, and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The Temple of the LORD, the Temple of the LORD, the Temple of the LORD are these. For if ye throughly amend your waies and your doings, if you throughly execute iudgement betweene a man and his neighbour: if ye oppresse not the stranger, the fatherlesse and the widow, and shed not innocent blood in this place, neither walke after other gods to your hurt: then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

He reiecteth their vaine confidence, by the example of Shiloh.

Behold, ye trust in lying words, that cannot profit. Will ye steale, murther, and commit adulterie, and sweare falsly, and burne incense unto Baal, and walke after other gods, whom ye know not; and come and stand before me in this house, which is called by my Name, and say, We are delivered, to do all these abominations? Is this house, which is called by my Name, become a denne of robbers in your eies? Behold, even I have seen it, saith the LORD. But goe yee now unto my place which was in Shiloh, where I set my Name at the first, and see what I did to it, for the wickednesse of my people Israel. And now because ye have done all these workes, saith the LORD, and I spake unto you, rising up earely, and speaking, but ye heard not; and I called you, but ye answered not: therefore will I doe unto this house, which is called by my Name, wherein yee trust, and unto the place which I gave to you, and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim. Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me, for I will not heare thee.

Seest thou not what they doe in the cities of Iudah, and in

the streets of Ierusalem? The children gather wood, and the fathers kindle the fire, and the women knead their dough to make cakes to the Queene of heaven, and to powre out drinke offerings unto other gods, that they may provoke me to anger. Doe they provoke mee to anger, saith the LORD? doe they not provoke themselves to the confusion of their owne faces? Therefore thus saith the Lord GOD, Behold, mine anger and my furie shalbe powred out upon this place, upon man and upon beast, and upon the trees of the field, and upon the fruit of the ground, and it shall burne, and shall not be quenched.

He threatneth them for their idolatrie.

Thus saith the LORD of hosts the God of Israel, Put your burnt offrings unto your sacrifices, and eate flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices. But this thing commaunded I them, saying, Obey my voice, and I wil be your God, and ye shalbe my people: and walke ye in all the wayes that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their eare, but walked in the counsels and in the imagination of their evill heart, and went backward, and not forward. Since the day that your fathers came forth out of the land of Egypt unto this day, I have even sent unto you all my servants the Prophets, daily rising up early, and sending them. Yet they hearkned not unto me, nor inclined their eare, but hardened their neck, they did worse then their fathers. Therefore thou shalt speake all these wordes unto them, but they will not hearken to thee: thou shalt also call unto them, but they will not answere thee. But thou shalt say unto them; This is a nation, that obeyeth not the voyce of the LORD their God, nor receiveth correction: trueth is perished, and is cut off from their mouth.

Hee reiecteth the sacrifices of the disobedient.

Cut off thine haire, O Ierusalem, and cast it away, and take up a lamentation on high places, for the LORD hath reiected, and forsaken the generation of his wrath. For the children of Iudah have done evill in my sight, saith the LORD: they have set their abominations in the house which is called by my Name, to pollute it. And they have built the high places of Tophet which is in the valley of the sonne of Hinnom, to burne their sonnes and their daughters in the fire, which I commanded them not, neither came it into my heart.

He exhorteth to mourne for their abominations in Tophet,

Therefore behold, the dayes come, saith the LORD, that it shall no more be called Tophet, nor the valley of the sonne of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till

and the iudgements for the same.

CHAPTER VII

there be no place. And the carkeises of this people shall be meate for the fowles of the heaven, and for the beasts of the earth, and none shall fray them away. Then will I cause to cease from the cities of Iudah, and from the streets of Ierusalem, the voice of mirth and the voice of gladnesse, the voice of the bridegroome, and the voice of the bride: for the land shall be desolate.

CHAPTER VIII

The calamity of the Iewes, both dead and alive.

AT that time, sayeth the LORD, they shall bring out the bones of the kings of Iudah, and the bones of his princes, and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitants of Ierusalem out of their graves. And they shall spread them before the Sunne, and the Moone, and all the hoste of heaven whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried, they shall be for doung, upon the face of the earth. And death shall bee chosen rather then life, by all the residue of them that remaine of this evill family, which remaine in all the places whither I have driven them, saith the LORD of hosts.

Hee upbraideth their foolish, and shamelesse impenitencie.

Moreover thou shalt say unto them, Thus saith the LORD, Shall they fall, and not arise? shall hee turne away, and not returne? Why then is this people of Ierusalem slidden backe, by a perpetual backesliding? they hold fast deceit, they refuse to returne. I hearkened and heard, but they spake not aright: no man repented him of his wickednesse, saying, What have I done? every one turned to his course, as the horse rusheth into the battell. Yea the Storke in the heaven knoweth her appointed times, and the turtle, and the crane, and the swallow observe the time of their comming; but my people know not the iudgement of the LORD. How doe ye say, We are wise, and the Law of the LORD is with us? Loe, certainly, in vaine made he it, the pen of the scribes is in vaine. The wise men are ashamed, they are dismayed and taken; loe, they have reiected the word of the LORD, and what wisedome is in them? Therfore will I give their wives unto others, and their fields to them that shall inherite them: for every one from the least even unto the greatest is given to covetousnes, from the Prophet even unto the priest, every one dealeth falsly. For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace. Were they ashamed when they had committed abomination?

nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fal, in the time of their visitation they shall be cast downe, saith the LORD.

Hee sheweth their grievous iudgment,

I will surely consume them, saith the LORD: there shalbe no grapes on the vine, nor figges on the figtree, and the leafe shall fade, and the things that I have given them, shall passe away from them. Why doe wee sit still? assemble your selves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us waters of gall to drink, because we have sinned against the LORD. We looked for peace, but no good came: and for a time of health, and behold trouble. The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones, for they are come and have devoured the land, and all that is in it, the citie, and those that dwell therein. For behold, I wil send serpents, cockatrices among you, which will not be charmed, and they shall bite you; saith the LORD.

and bewaileth their desperate estate.

When I would comfort my selfe against sorrow, my heart is faint in me. Behold the voice of the crie of the daughter of my people because of them that dwel in a farre countrey: Is not the LORD in Zion? is not her king in her? why have they provoked me to anger with their graven images, and with strange vanities? The harvest is past, the summer is ended, and we are not saved. For the hurt of the daughter of my people am I hurt, I am blacke: astonishment hath taken hold on me. Is there no balme in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered.

CHAPTER IX

Ieremiah lamenteth the Iewes for their manifold sinnes,

OH that my head were waters, and mine eyes a fountaine of teares, that I might weepe day and night for the slaine of the daughter of my people. Oh that I had in the wildernesse a lodging place of wayfaring men, that I might leave my people, and goe from them: for they be all adulterers, an assembly of treacherous men. And they bend their tongue like their bow for lies: but they are not valiant for the trueth upon the earth: for they proceed from evil to evill, and they know not me, saith the LORD. Take yee heede every one of his neighbour, and trust yee not in any brother: for every brother will utterly supplant, and every neighbour will walke with slanders. And they will deceive every one his neighbour, and will not speake the trueth, they have taught their tongue to speake lies, and

CHAPTER IX

weary themselves to commit iniquity. Thine habitation is in the middest of deceit, through deceit they refuse to know me, sayth the LORD. Therfore thus saith the LORD of hostes; Behold, I will melt them, and trie them: for how shall I doe for the daughter of my people? Their tongue is as an arrowe shot out, it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his waite.

and for their iudgement.

Shall I not visit them for these things, saith the LORD? shall not my soule be avenged on such a nation as this? For the mountaines will I take up a weeping and wayling, and for the habitations of the wildernesse a lamentation, because they are burnt up, so that none can passe through them, neither can men heare the voyce of the cattell, both the foule of the heavens, and the beast are fled, they are gone. And I will make Ierusalem heapes, and a denne of dragons, and I wil make the cities of Iudah desolate, without an inhabitant.

Disobedience is the cause of their bitter calamitie.

Who is the wise man that may understand this, and who is he to whom the mouth of the LORD hath spoken, that hee may declare it; for what the land perisheth, and is burnt up like a wildernesse that none passeth through? And the LORD saith; Because they have forsaken my law, which I set before them, and have not obeyed my voyce, neither walked therein; but have walked after the imagination of their owne heart, and after Baalim, which their fathers taught them: therefore thus saith the LORD of hosts, the God of Israel, Behold, I will feed them, even this people with wormewood, and give them water of gall to drinke. I will scatter them also among the heathen, whome neither they nor their fathers have knowen: and I wil send a sword after them, til I have consumed them.

He exhorteth to mourne for their destruction.

Thus saith the LORD of hosts, Consider yee, and call for the mourning women, that they may come, and send for cunning women, that they may come. And let them make haste, and take up a wailing for us, that our eyes may run down with teares, and our eyelids gush out with waters. For a voyce of wayling is heard out of Zion, How are we spoiled? wee are greatly confounded, because wee have forsaken the land, because our dwellings have cast us out. Yet heare the word of the LORD, O ye women, and let your eare receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation. For death is come up into our windowes, and is entred into our palaces, to cut off the children from without and the yong men from the streetes. Speake, Thus saith the LORD, Even the carkeises of men shall fall as dung upon the open field, and as

the handfull after the harvest man, and none shall gather them.

Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches. But let him that glorieth, glory in this, that hee understandeth and knoweth me, that I am the LORD which exercise loving kindnesse, iudgement and righteousnesse in the earth: for in these things I delight, saith the LORD.

and to trust, not in themselves, but in God.

Behold, the dayes come, saith the LORD, that I will punish all them which are circumcised, with the uncircumcised, Egypt, and Iudah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wildernesse: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.

He threatneth both Iewes and Gentiles.

CHAPTER X

HEARE ye the word which the LORD speaketh unto you, O house of Israel. Thus sayeth the LORD, Learne not the way of the heathen, and be not dismayed at the signes of heaven, for the heathen are dismayed at them. For the customes of the people are vaine: for one cutteth a tree out of the forrest (the worke of the handes of the workeman) with the axe. They decke it with silver and with golde, they fasten it with nayles, and with hammers that it moove not. They are upright as the palme tree, but speake not: they must needes bee borne, because they cannot goe: be not afraid of them, for they cannot doe evil, neither also is it in them to doe good. Forasmuch as there is none like unto thee, O LORD, thou art great, and thy Name is great in might. Who would not feare thee, O King of nations? for to thee doeth it appertaine: forasmuch as among all the wise men of the nations, and in all their kingdomes, there is none like unto thee. But they are altogether brutish and foolish: the stocke is a doctrine of vanities. Silver spread into plates is brought from Tarshish, and gold from Uphaz, the worke of the workeman, and of the hands of the founder: blue and purple is their clothing: they are all the worke of cunning men. But the LORD is the true God, he is the living God, and an everlasting King: at his wrath the earth shal tremble, and the nations shall not be able to abide his indignation. Thus shal ye say unto them, The Gods that have not made the heavens, and the earth, even they shall perish from the earth, and from under these heavens. Hee hath made the earth by his power,

The unequall comparison of God and idoles.

he hath established the world by his wisedome, and hath stretched out the heavens by his discretion. When he uttereth his voice, there is a multitude of waters in the heavens, and hee causeth the vapours to ascend from the ends of the earth: hee maketh lightnings with raine, and bringeth forth the wind out of his treasures. Every man is brutish in his knowledge, every founder is confounded by the graven image: for his moulten image is falsehood, and there is no breath in them. They are vanity, and the worke of errours: in the time of their visitation they shall perish. The portion of Iacob is not like them: for he is the fourmer of all things, and Israel is the rod of his inheritance: the LORD of hostes is his Name.

The Prophet exhorteth to flie from the calamitie to come.

Gather up thy wares out of the land, O inhabitant of the fortresse. For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this once, and will distresse them, that they may find it so.

Hee lamenteth the spoyle of the Tabernacle by foolish pastours.

Woe is mee for my hurt, my wound is grievous: but I sayd, Truely this is a griefe, and I must beare it. My Tabernacle is spoyled, and all my cordes are broken: my children are gone foorth of me, and they are not: there is none to stretch foorth my tent any more, and to set up my curtaines. For the Pastours are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flockes shall be scattered. Behold, the noise of the bruit is come, and a great commotion out of the North countrey, to make the cities of Iudah desolate, and a denne of dragons.

He maketh an humble supplication.

O LORD, I know that the way of man is not in himselfe: it is not in man that walketh, to direct his steps. O LORD, correct mee, but with iudgement, not in thine anger, lest thou bring me to nothing. Powre out thy fury upon the heathen that know thee not, and upon the families that call not on thy Name: for they have eaten up Iacob, and devoured him, and consumed him, and have made his habitation desolate.

CHAPTER XI

Ieremiah proclaimeth Gods Covenant:

THE word that came to Ieremiah from the LORD, saying, Heare yee the words of this Covenant, and speake unto the men of Iudah, and to the inhabitants of Ierusalem. And say thou unto them, Thus saith the LORD God of Israel, Cursed bee the man that obeyeth not the words of this Covenant, which I commaunded your fathers in the day that I brought them foorth out of the land of Egypt, from the yron furnace,

saying, Obey my voyce, and doe them, according to all which I command you: so shall yee be my people and I will be your God. That I may performe the othe which I have sworne unto your fathers, to give them a land flowing with milke and honie, as it is this day: then answered I, and said, So bee it, O LORD. Then the LORD said unto me, Proclaime all these wordes in the cities of Iudah, and in the streets of Ierusalem, saying, Heare ye the words of this Covenant, and doe them. For I earnestly protested unto your fathers, in the day that I brought them up out of the land of Egypt, even unto this day, rising earely and protesting, saying, Obey my voice. Yet they obeyed not, nor inclined their eare: but walked every one in the imagination of their evill heart: therefore I will bring upon them all the words of this Covenant, which I commaunded them to doe; but they did them not. And the LORD said unto me, A conspiracie is found among the men of Iudah, and among the inhabitants of Ierusalem. They are turned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serve them: the house of Israel, and the house of Iudah have broken my Covenant, which I made with their fathers.

Rebuketh the Iewes disobeying thereof:

Therefore thus sayeth the LORD, Behold, I will bring evill upon them which they shall not be able to escape; and though they shall crie unto mee, I will not hearken unto them. Then shall the cities of Iudah, and inhabitants of Ierusalem goe, and crie unto the gods unto whom they offer incense; but they shall not save them at all in the time of their trouble. For according to the number of thy cities were thy gods, O Iudah, and according to the number of the streetes of Ierusalem have ye set up altars to that shamefull thing, even altars to burne incense unto Baal. Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not heare them in the time that they crie unto mee for their trouble. What hath my beloved to doe in mine house, seeing shee hath wrought lewdnesse with many? and the holy flesh is passed from thee: when thou doest evill, then thou reioycest. The LORD called thy name, A greene olive tree, faire and of goodly fruite: with the noise of a great tumult hee hath kindled fire upon it, and the branches of it are broken. For the LORD of hostes that planted thee, hath pronounced evill against thee, for the evill of the house of Israel, and of the house of Iudah, which they have done against themselves to provoke mee to anger in offering incense unto Baal.

Prophesieth evils to come upon them,

And the LORD hath given mee knowledge of it, and I knowe it, then thou shewedst me their doings. But I was like a lambe

CHAPTER XI

and upon the men of Anathoth, for conspiring to kill Ieremiah.

or an oxe that is brought to the slaughter, and I knew not that they had devised devices against me, saying; Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembred. But, O LORD of hostes, that iudgest righteously, that tryest the reines, and the heart; let me see thy vengeance on them, for unto thee have I revealed my cause. Therefore thus saith the LORD of the men of Anathoth, that seeke thy life, saying; Prophecie not in the Name of the LORD, that thou die not by our hand: Therefore thus saith the LORD of hosts, Behold, I wil punish them: the young men shall die by the sword, their sonnes and their daughters shall die by famine. And there shall be no remnant of them, for I will bring evill upon the men of Anathoth, even the yere of their visitation.

CHAPTER XII

Ieremiah complaining of the wickeds prosperitie, hy faith seeth their ruine.

RIGHTEOUS art thou, O LORD, when I pleade with thee: yet let mee talke with thee of thy iudgements: Wherefore doeth the way of the wicked prosper? wherefore are all they happie that deale very treacherously? Thou hast planted them, yea they have taken root: they grow, yea they bring foorth fruit, thou art neere in their mouth, and farre from their reines. But thou, O LORD, knowest me; thou hast seene me, and tried mine heart towards thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter. How long shall the land mourne, and the herbes of every field wither, for the wickednesse of them that dwell therein? the beasts are consumed, and the birds, because they said; He shall not see our last end.

God admonisheth him of his brethrens treacherie against him,

If thou hast runne with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou doe in the swelling of Iordan? For even thy brethren and the house of thy father, even they have dealt treacherously with thee, yea they have called a multitude after thee; beleeve them not, though they speake faire words unto thee.

and lamenteth his heritage.

I have forsaken mine house: I have left mine heritage: I have given the dearely beloved of my soule into the hand of her enemies. Mine heritage is unto me as a lyon in the forrest: it cryeth out against me, therefore have I hated it. Mine heritage is unto mee as a speckled bird, the birdes round about

are against her; come yee, assemble all the beasts of the field, come to devoure. Many pastors have destroyed my vineyard; they have troden my portion under foote: they have made my pleasant portion a desolate wildernesse. They have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate, because no man layeth it to heart. The spoilers are come upon all high places through the wildernesse: for the sword of the LORD shall devoure from the one end of the land even to the other end of the land: no flesh shall have peace. They have sowen wheate, but shall reape thornes: they have put themselves to paine, but shall not profit: and they shall be ashamed of your revenues, because of the fierce anger of the LORD.

Hee promiseth to the penitent, returne from captivitie.

Thus saith the LORD against all mine evill neighbours, that touch the inheritance, which I have caused my people Israel to inherit; Behold, I will plucke them out of their land, and plucke out the house of Iudah from among them. And it shall come to passe after that I have plucked them out, I will returne, and have compassion on them, and will bring againe every man to his heritage, and every man to his land. And it shall come to passe, if they will diligently learne the wayes of my people to sweare by my name (The LORD liveth, as they taught my people to sweare by Baal:) then shall they be built in the middest of my people. But if they will not obey, I will utterly plucke up, and destroy that nation, saith the LORD.

CHAPTER XIII

In the Type of a linnen girdle, hidden at Euphrates, God prefigureth the destruction of his people.

THUS saith the LORD unto me; Goe and get thee a linen girdle, and put it upon thy loynes, and put it not in water. So I got a girdle, according to the word of the LORD, and put it on my loines. And the word of the LORD came unto me the second time, saying; Take the girdle that thou hast got, which is upon thy loines, and arise, goe to Euphrates, and hide it there in a hole of the rocke. So I went and hid it by Euphrates, as the LORD commaunded mee. And it came to passe after many daies, that the LORD saide unto me; Arise, goe to Euphrates, and take the girdle from thence, which I commaunded thee to hide there. Then I went to Euphrates and digged, and tooke the girdle from the place where I had hid it, and behold, the girdle was marred, it was profitable for nothing. Then the word of the LORD came unto me, saying; Thus saith the LORD; After this maner will I marre the pride of Iudah,

CHAPTER XIII

and the great pride of Ierusalem. This evill people which refuse to heare my words, which walke in the imagination of their heart, and walke after other Gods to serve them and to worship them, shall even be as this girdle, which is good for nothing. For as the girdle cleaveth to the loines of a man: so have I caused to cleave unto me the whole house of Israel, and the whole house of Iudah, saith the LORD; that they might bee unto me for a people, and for a name, and for a praise, and for a glory: but they would not heare.

Under the parable of the bottles filled with wine, he foretelleth their drunkennesse in miserie.

Therefore thou shalt speake unto them this word; Thus saith the LORD God of Israel; Everie botle shalbe filled with wine: and they shall say unto thee; Doe we not certainly know, that every botle shall be filled with wine? Then shalt thou say unto them; Thus saith the LORD; Behold, I will fill all the inhabitants of this land, even the kings that sit upon Davids throne, and the priests and the prophets, and all the inhabitants of Ierusalem with drunkennesse. And I will dash them one against another, even the fathers and the sonnes together, saith the LORD: I wil not pitie nor spare, nor have mercie, but destroy them.

He exhorteth to prevent their future iudgements.

Heare ye and give eare, bee not proud: for the LORD hath spoken. Give glory to the LORD your God before he cause darknesse, and before your feet stumble upon the darke mountaines, and while yee looke for light, he turne it into the shadowe of death, and make it grosse darkenesse. But if ye will not heare it, my soule shall weepe in secret places for your pride, and mine eye shall weepe sore, and run downe with teares, because the LORDS flocke is caried away captive. Say unto the king, and to the queene, Humble your selves, sit downe, for your principalities shall come downe, even the crowne of your glory. The cities of the South shall bee shut up, and none shall open them, Iudah shall be caried away captive all of it, it shall bee wholly caried away captive. Lift up your eyes, and beholde them that come from the North, where is the flocke that was given thee, thy beautifull flocke? What wilt thou say when he shall punish thee (for thou hast taught them to be captaines and as chiefe over thee) shall not sorrowes take thee as a woman in travaile?

He sheweth their abominations are the cause thereof.

And if thou say in thine heart, Wherefore come these things upon me? for the greatnesse of thine iniquitie are thy skirts discovered, and thy heeles made bare. Can the Ethiopian change his skinne? or the leopard his spots? then may ye also doe good, that are accustomed to doe evill. Therefore will I scatter them

as the stubble that passeth away by the winde of the wildernesse. This is thy lot, the portion of thy measures from me, saith the LORD, because thou hast forgotten mee, and trusted in falshood. Therefore will I discover thy skirts upon thy face, that thy shame may appeare. I have seene thine adulteries, and thy neighings, the lewdnesse of thy whordome, and thine abominations on the hils in the fields: woe unto thee, O Ierusalem, wilt thou not bee made cleane? when shall it once be?

CHAPTER XIIII

The grievous famine

THE word of the LORD that came to Ieremiah concerning the dearth. Iudah mourneth, and the gates thereof languish, they are blacke unto the ground, and the crie of Ierusalem is gone up. And their nobles have sent their litle ones to the waters, they came to the pits and found no water, they returned with the vessels emptie: they were ashamed and confounded, and covered their heads. Because the ground is chapt, for there was no raine in the earth, the plowmen were ashamed, they covered their heads. Yea the hinde also calved in the field, and forsooke it, because there was no grasse. And the wilde asses did stand in the hie places, they snuffed up the winde like dragons: their eyes did faile because there was no grasse.

causeth Ieremiah to pray.

O LORD, though our iniquities testifie against us, doe thou it for thy Names sake: for our back-slidings are many, we have sinned against thee. O the hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man, that turneth aside to tarie for a night? Why shouldest thou bee as a man astonied, as a mightie man that cannot save? yet thou, O LORD, art in the midst of us, and we are called by thy Name, leave us not.

The Lord will not be intreated for the people.

Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feete, therefore the LORD doeth not accept them, hee will now remember their iniquitie, and visite their sinnes. Then said the LORD unto mee, Pray not for this people, for their good. When they fast I will not heare their crie, and when they offer burnt offering and an oblation I wil not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

Lying prophets are no excuse for them.

Then said I Ah Lord GOD, behold, the prophets say unto them; Ye shall not see the sword, neither shall ye have famine, but I will give you assured peace in this place. Then the LORD said

unto me, The prophets prophecie lies in my Name, I sent them not, neither have I commanded them, neither spake unto them: they prophecie unto you a false vision and divination, and a thing of nought, and the deceit of their heart. Therefore thus saith the LORD concerning the prophets that prophecie in my Name, and I sent them not, yet they say, Sword and famine shall not be in this land, By sword and famine shall those prophets be consumed. And the people to whom they prophecie, shall be cast out in the streets of Ierusalem, because of the famine and the sword, and they shall have none to burie them, them, their wives, nor their sonnes, nor their daughters: for I will powre their wickednesse upon them.

Ieremiah is mooved to complaine for them.

Therefore thou shalt say this word unto them, Let mine eies runne downe with teares night and day, and let them not cease, for the virgin daughter of my people is broken with a great breach, with a very grievous blow. If I goe forth into the field, then behold the slaine with the sword, and if I enter into the citie, then behold them that are sicke with famine, yea both the prophet and the priest goe about into a land that they know not. Hast thou utterly reiected Iudah? hath thy soule loathed Zion? why hast thou smitten us, and there is no healing for us? we looked for peace, and there is no good, and for the time of healing, and behold trouble. We acknowledge, O LORD, our wickednes, and the iniquitie of our fathers: for wee have sinned against thee. Do not abhorre us, for thy Names sake, doe not disgrace the Throne of thy glorie: remember, breake not thy Covenant with us. Are there any among the vanities of the Gentiles that can cause raine? or can the heavens give showres? Art not thou he, O LORD our God? therefore we will waite upon thee: for thou hast made all these things.

CHAPTER XV

The utter reiection, and manifold iudgements of the Iewes.

THEN said the LORD unto me, Though Moses and Samuel stood before me, yet my minde could not be toward this people, cast them out of my sight, and let them goe foorth. And it shall come to passe if they say unto thee, Whither shall wee goe foorth? then thou shalt tell them; Thus saith the LORD, Such as are for death to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivitie, to the captivitie. And I will appoint over them foure kindes, saith the LORD, the sword to slay, and the dogs to teare, and the foules of the

heaven, and the beasts of the earth to devoure and destroy. And I will cause them to be removed into all kingdomes of the earth, because of Manasseh the sonne of Hezekiah king of Iudah, for that which hee did in Ierusalem. For who shall have pitie upon thee, O Ierusalem? or who shall bemoane thee? or who shall goe aside to aske how thou doest? Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee, I am wearie with repenting. And I will fanne them with a fanne in the gates of the land: I will bereave them of children, I wil destroy my people, sith they returne not from their waies. Their widowes are increased to me above the sand of the seas: I have brought upon them against the mother of the yongmen, a spoiler at noone day: I have caused him to fall upon it suddenly, and terrors upon the citie. She that hath borne seven, languisheth: she hath given up the ghost: her sunne is gone down while it was yet day: shee hath bene ashamed and confounded, and the residue of them will I deliver to the sword before their enemies, saith the LORD.

Ieremiah complayning of their spight, receiveth a promise for himselfe,

Woe is mee, my mother, that thou hast borne me a man of strife, and a man of contention to the whole earth: I have neither lent on usurie, nor men have lent to me on usurie, yet every one of them doeth curse me. The LORD said, Verely it shall be well with thy remnant, verely I will cause the enemie to intreat thee well in the time of evill, and in the time of affliction. Shall yron breake the Northren yron, and the steele? Thy substance and thy treasures will I give to the spoile without price, and that for all thy sinnes, even in all thy borders. And I will make thee to passe with thine enemies, into a land which thou knowest not: for a fire is kindled in mine anger, which shall burne upon you.

and a threatning for them.

He praieth,

O LORD, thou knowest, remember me, and visit me, and revenge me of my persecutors, take mee not away in thy long suffering: know that for thy sake I have suffered rebuke. Thy wordes were found, and I did eate them, and thy word was unto mee, the ioy and reioycing of mine heart: for I am called by thy Name, O LORD God of hostes. I sate not in the assembly of the mockers, nor reioyced: I sate alone because of thy hand: for thou hast filled me with indignation. Why is my paine perpetuall? and my wound incurable which refuseth to be healed? wilt thou be altogether unto me as a lyar, and as waters that faile?

Therfore thus saith the LORD; If thou returne, then will I

CHAPTER XV

and receiveth a gracious promise.

bring thee againe, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them returne unto thee, but returne not thou unto them. And I will make thee unto this people a fenced brasen wall, and they shall fight against thee, but they shall not prevaile against thee: for I am with thee to save thee, and to deliver thee, sayth the LORD. And I will deliver thee out of the hand of the wicked, and I will redeeme thee out of the hand of the terrible.

CHAPTER XVI

The Prophet, under the types of abstaining from marriage, from houses of mourning and feasting, foresheweth the utter ruine of the Iewes,

THE word of the LORD came also unto me, saying; Thou shalt not take thee a wife, neither shalt thou have sonnes nor daughters in this place. For thus sayth the LORD concerning the sonnes and concerning the daughters that are borne in this place, and concerning their mothers that bare them, and concerning their fathers that begate them in this land: They shal die of grievous deaths, they shall not bee lamented, neither shall they be buried: but they shall be as doung upon the face of the earth, and they shalbe consumed by the sword, and by famine, and their carkeises shall be meate for the foules of heaven, and for the beasts of the earth. For thus sayth the LORD, Enter not into the house of mourning, neither goe to lament nor bemoane them: for I have taken away my peace from this people, sayth the LORD, even loving kindnesse and mercies. Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves balde for them. Neither shall men teare themselves for them in mourning to comfort them for the dead, neither shall men give them the cuppe of consolation to drinke for their father, or for their mother. Thou shalt not also goe into the house of feasting, to sit with them to eat and to drinke. For thus sayth the LORD of hostes, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your dayes, the voice of mirth, and the voice of gladnesse, the voice of the bridegroome, and the voice of the bride.

because they were worse then their fathers.

And it shal come to passe when thou shalt shewe this people all these wordes, and they shall say unto thee; Wherefore hath the LORD pronounced all this great evill against us? or what is our iniquitie? or what is our sinne, that we have committed against the LORD our God? then shalt thou say unto them; Because your fathers have forsaken me, saith the LORD, and have

walked after other Gods, and have served them, and have worshipped them, and have forsaken mee, and have not kept my law: and yee have done worse then your fathers, (for behold, yee walke everie one after the imagination of his evill heart, that they may not hearken unto me.) Therefore will I cast you out of this land into a land that yee knowe not, neither yee, nor your fathers, and there shall yee serve other Gods day and night, where I will not shewe you favour.

Their returne from captivitie, shall be stranger then their deliverance out of Egypt.

Therefore behold, the dayes come, saith the LORD, that it shall no more be said; The LORD liveth that brought up the children of Israel out of the land of Egypt; but, The LORD liveth, that brought up the children of Israel from the land of the North, and from all the lands whither hee had driven them: and I will bring them againe into their land, that I gave unto their fathers.

God will doubly recompense their idolatrie.

Behold, I will send for many fishers, saith the LORD, and they shal fish them, and after will I send for manie hunters, and they shall hunt them from every mountaine, and from every hill, and out of the holes of the rockes. For mine eyes are upon all their waies: they are not hid from my face, neither is their iniquitie hid from mine eies. And first I will recompense their iniquitie, and their sinne double, because they have defiled my land, they have filled mine inheritance with the carkeises of their detestable and abominable things. O LORD, my strength and my fortresse, and my refuge in the day of affliction; the Gentiles shall come unto thee from the ends of the earth, and shall say; Surely our fathers have inherited lyes, vanitie, and things wherein there is no profit. Shall a man make Gods unto himselfe, and they are no Gods? Therefore behold, I will this once cause them to know: I will cause them to knowe mine hand and my might, and they shall know that my name is the LORD.

CHAPTER XVII

The captivitie of Iudah for her sinne.

THE sinne of Iudah is written with a pen of yron, and with the point of a diamond; it is graven upon the table of their heart, and upon the hornes of your altars: whilest their children remember their altars and their groves by the greene trees upon the high hilles. O my mountaine, in the field I will give thy substance, and all thy treasures to the spoile, and thy high places for sinne, throughout all thy borders. And thou, even thy selfe shalt discontinue from thine heritage that I gave thee, and I will cause thee to serve thine enemies

CHAPTER XVII

in the land which thou knowest not: for yee have kindled a fire in mine anger, which shall burne for ever.

Trust in man is cursed,

Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arme, and whose heart departeth from the LORD. For hee shall be like the heath in the desert, and shall not see when good commeth, but shall inhabite the parched places in the wildernesse, in a salt land and not inhabited.

in God is blessed.

Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out her rootes by the river, and shall not see when heate commeth, but her leafe shall be greene, and shall not be carefull in the yeere of drought, neither shall cease from yeelding fruit.

The deceitfull heart cannot deceive God.

The heart is deceitfull above all things, and desperately wicked, who can know it? I the LORD search the heart, I try the reines, even to give every man according to his waies, and according to the fruit of his doings. As the partrich sitteth on egges, and hatcheth them not: so he that getteth riches and not by right, shall leave them in the midst of his dayes, and at his end shall be a foole.

The salvation of God.

A glorious high throne from the beginning, is the place of our Sanctuarie. O LORD, the hope of Israel, all that forsake thee shall bee ashamed, and they that depart from me shall bee written in the earth, because they have forsaken the LORD the fountaine of living waters. Heale me, O LORD, and I shall be healed: save me, and I shalbe saved: for thou art my praise.

The Prophet complaineth of the mockers of his prophecie.

Behold, they say unto mee, Where is the word of the LORD? let it come now. As for me, I have not hastened from being a pastour to follow thee, neither have I desired the wofull day, thou knowest: that which came out of my lips, was right before thee. Be not a terrour unto me, thou art my hope in the day of evill. Let them bee confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evill, and destroy them with double destruction.

He is sent to renew the covenant in hallowing the Sabbath.

Thus sayd the LORD unto me, Go and stand in the gate of the children of the people, whereby the kings of Iudah come in, and by the which they goe out, and in all the gates of Ierusalem. And say unto them, Heare ye the word of the LORD, ye kings of Iudah, and all Iudah, and all the inhabitants of Ierusalem, that enter in by these gates. Thus saith the LORD, Take heed to your selves, and beare no burden on the Sabbath day, nor bring it in by the gates of Ierusalem. Neither carie forth a burden out of your houses on the Sabbath day, neither doe ye any worke,

but hallowe ye the Sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their eare, but made their necke stiffe, that they might not heare nor receive instruction. And it shall come to passe, if yee diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this citie on the Sabbath day, but hallow the Sabbath day, to doe no worke therein: then shall there enter into the gates of this citie kings and princes sitting upon the throne of David, riding in charets and on horses, they and their princes, the men of Iudah and the inhabitants of Ierusalem: and this citie shall remaine for ever. And they shall come from the cities of Iudah, and from the places about Ierusalem, and from the lande of Beniamin, and from the plaine and from the mountaines, and from the South, bringing burnt offerings, and sacrifices, and meate offerings, and incense, and bringing sacrifices of praise unto the house of the LORD. But if you will not hearken unto me to hallow the Sabbath day, and not to beare a burden, even entring in at the gates of Ierusalem on the Sabbath day: then will I kindle a fire in the gates thereof, and it shall devoure the palaces of Ierusalem, and it shall not be quenched.

CHAPTER XVIII

Under the type of a potter is shewed Gods absolute power in disposing of Nations.

THE word which came to Ieremiah from the LORD saying, Arise and go downe to the potters house, and there I will cause thee to heare my words. Then I went downe to the potters house, and behold, hee wrought a worke on the wheeles. And the vessell that he made of clay, was marred in the hand of the potter; so he made it againe another vessell as seemed good to the potter to make it. Then the word of the LORD came to me, saying, O house of Israel, cannot I doe with you as this potter, saith the LORD? behold, as the clay is in the potters hand, so are ye in mine hand, O house of Israel. At what instant I shall speake concerning a nation, and concerning a kingdome, to plucke up and to pull downe, and to destroy it. If that nation against whom I have pronounced, turne from their evill, I will repent of the evill that I thought to doe unto them. And at what instant I shall speake concerning a nation, and concerning a kingdome to build and to plant it; if it doe evill in my sight, that it obey not my voice, then I will repent of the good, wherewith I saide I would benefite them.

Now therefore goe to, speake to the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith the LORD; Behold,

CHAPTER XVIII

Iudgements threatned to Iudah for her strange revolt.

I frame evill against you, and devise a device against you: returne ye now every one from his evill way, and make your waies and your doings good. And they said, There is no hope, but wee will walke after our owne devices, and wee will every one doe the imagination of his evil heart. Therefore thus saith the LORD, Aske ye now among the heathen, who hath heard such things? the Virgin of Israel hath done a very horrible thing. Will a man leave the snow of Lebanon which commeth from the rocke of the fielde? or shall the colde flowing waters that come from another place, be forsaken? Because my people hath forgotten mee, they have burnt incense to vanitie, and they have caused them to stumble in their waies from the ancient paths, to walke in paths, in a way not cast up, to make their land desolate and a perpetuall hissing: every one that passeth thereby shall bee astonished, and wagge his head. I will scatter them as with an East winde before the enemie: I will shew them the backe, and not the face, in the day of their calamitie.

Ieremiah prayeth against his conspiratours.

Then said they, Come, and let us devise devices against Ieremiah: for the Law shall not perish from the Priest, nor counsell from the wise, nor the word from the prophet: Come and let us smite him with the tongue, and let us not give heede to any of his wordes. Give heed to me, O LORD, and hearken to the voice of them that contend with me. Shall evill bee recompensed for good? for they have digged a pit for my soule: remember that I stood before thee to speake good for them, and to turne away thy wrath from them. Therefore deliver up their children to the famine, and powre out their blood by the force of the sword, and let their wives be bereaved of their children and be widowes, and let their men be put to death, let their yong men be slaine by the sword in battell. Let a crie bee heard from their houses, when thou shalt bring a troupe suddenly upon them, for they have digged a pit to take me, and hid snares for my feet. Yet LORD thou knowest all their counsell against me to slay mee: forgive not their iniquitie, neither blot out their sinne from thy sight, but let them bee overthrowen before thee, deale thus with them in the time of thine anger.

CHAPTER XIX

Under the type of breaking a potters vessell, is foreshewed the desolation of the Iewes for their sinnes.

THUS saith the LORD, Goe and get a potters earthen bottell, and take of the ancients of the people, and of the ancients of the Priests. And goe forth unto the valley of the sonne of Hinnom, which is by the entrie of the Eastgate, and

proclaime there the words that I shall tell thee: and say, Heare ye the word of the LORD, O kings of Iudah, and inhabitants of Ierusalem; Thus saith the LORD of hostes, the God of Israel; Behold, I will bring evill upon this place, the which whosoever heareth, his eares shall tingle. Because they have forsaken mee, and have estranged this place, and have burnt incense in it unto other gods, whom neither they, nor their fathers have knowen, nor the kings of Iudah, and have filled this place with the blood of innocents. They have built also the high places of Baal, to burne their sonnes with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my minde. Therefore behold, the daies come, saith the LORD, that this place shall no more bee called Tophet, nor the valley of the sonne of Hinnom, but the valley of slaughter. And I will make void the counsell of Iudah and Ierusalem in this place, and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carkeises will I give to be meat for the foules of the heaven, and for the beasts of the earth. And I will make this citie desolate and an hissing: every one that passeth thereby shalbe astonished and hisse, because of all the plagues thereof. And I will cause them to eate the flesh of their sonnes and the flesh of their daughters, and they shal eate every one the flesh of his friend in the siege and straitnesse, wherewith their enemies, and they that seeke their lives, shall straiten them. Then shalt thou breake the bottle in the sight of the men that goe with thee, and shalt say unto them; Thus saith the LORD of hostes, Even so will I breake this people and this citie as one breaketh a potters vessell that cannot bee made whole againe, and they shall bury them in Tophet, till there be no place else to bury. Thus will I doe unto this place, sayth the LORD, and to the inhabitants thereof, and even make their citie as Tophet. And the houses of Ierusalem, and the houses of the kings of Iudah shall bee defiled as the place of Tophet, because of all the houses upon whose roofes they have burnt incense unto all the hoste of heaven, and have powred out drinke offrings unto other gods. Then came Ieremiah from Tophet, whither the LORD had sent him to prophecie, and hee stood in the court of the LORDS house, and said to all the people, Thus saith the LORD of hostes the God of Israel, Behold, I wil bring upon this city, aud upon all her townes all the evill that I have pronounced against it, because they have hardened their neckes, that they might not heare my wordes.

CHAPTER XX

Pashur smiting Ieremiah, receiveth a newe name, and a fearefull doome.

NOW Pashur the sonne of Immer the Priest, who was also chiefe governor in the house of the LORD, heard that Ieremiah prophecied these things. Then Pashur smote Ieremiah the Prophet, and put him in the stockes that were in the high gate of Beniamin, which was by the house of the LORD. And it came to passe on the morrow, that Pashur brought foorth Ieremiah out of the stockes. Then sayd Ieremiah unto him, The LORD hath not called thy name Pashur, but Magor-missabib.[1] For thus sayth the LORD, Behold, I will make thee a terrour to thy selfe, and to all thy friends, and they shall fall by the sword of their enemies, and thine eyes shall behold it, and I will give all Iudah into the hand of the king of Babylon, and hee shall cary them captive into Babylon, and shall slay them with the sword. Moreover, I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Iudah will I give into the hand of their enemies which shal spoile them, and take them and cary them to Babylon. And thou Pashur, and all that dwell in thine house, shall goe into captivitie, and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou and all thy friends to whom thou hast prophecied lies.

Ieremiah complaineth of contempt,

O LORD, thou hast deceived me, and I was deceived, thou art stronger then I, and hast prevailed: I am in derision daily, every one mocketh me. For since I spake I cryed out, I cried violence and spoyle; because the word of the LORD was made a reproch unto me, and a derision daily. Then I said; I will not make mention of him, nor speake any more in his name. But his word was in mine heart, as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.

of treachery,

For I heard the defaming of many, feare on every side. Report, say they, and wee will report it: all my familiars watched for my halting, saying; Peradventure he will be enticed: and we shall prevaile against him, and we shall take our revenge on him. But the LORD is with me as a mighty terrible one: therefore my persecutours shall stumble, and they shall not prevaile, they shall be greatly ashamed, for they shall not prosper, their everlasting confusion shall never be forgotten. But O LORD of hostes, that tryest the righteous, and seest the reines and the heart, let me see thy vengeance on them: for unto thee have I opened my

[1] That is, feare round about.

cause. Sing unto the LORD, praise yee the LORD: for hee hath delivered the soule of the poore from the hand of evill doers.

CHAPTER XX

Cursed be the day wherein I was borne: let not the day wherein my mother bare mee, be blessed. Cursed be the man who brought tidings to my father, saying; A man child is borne unto thee, making him very glad. And let that man be as the cities which the LORD overthrew and repented not: and let him heare the cry in the morning, and the shouting at noonetide, because he slew me not from the wombe: or that my mother might have beene my grave, and her wombe to be alwaies great with me. Wherefore came I forth out of the wombe to see labour and sorrow, that my daies should be consumed with shame?

and of his birth.

CHAPTER XXI

THE word which came unto Ieremiah from the LORD, when king Zedekiah sent unto him Pashur the sonne of Melchiah, and Zephaniah the sonne of Maaseiah the priest, saying; Enquire, I pray thee, of the LORD for us (for Nebuchad-rezzar king of Babylon maketh warre against us) if so be that the LORD will deale with us, according to all his wondrous workes, that he may goe up from us.

Zedekiah sendeth to Ieremiah to inquire the event of Nebuchad-rezzars warre.

Then saide Ieremiah unto them; Thus shall yee say to Zedekiah, Thus saith the LORD God of Israel; Behold, I will turne backe the weapons of warre that are in your hands, wherewith yee fight against the king of Babylon, and against the Caldeans, which besiege you without the walles, and I will assemble them into the middest of this citie. And I my selfe will fight against you with an out stretched hand, and with a strong arme, even in anger, and in furie, and in great wrath. And I will smite the inhabitants of this citie both man and beast: they shall die of a great pestilence. And afterward, saith the LORD, I will deliver Zedekiah king of Iudah, and his servants, and the people, and such as are left in this citie from the pestilence, from the sword, and from the famine, into the hand of Nebuchad-rezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seeke their life, and he shall smite them with the edge of the sword: hee shall not spare them, neither have pitie, nor have mercy.

Ieremiah foretelleth a hard siege and miserable captivitie.

And unto this people thou shalt say; Thus saith the LORD; Behold, I set before you the way of life, and the way of death. He that abideth in this citie, shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth

He counselleth the people to fall to the Caldeans,

to the Caldeans, that besiege you, he shall live, and his life shall be unto him, for a pray. For I have set my face against this citie, for evill and not for good, saith the LORD; it shall be given into the hand of the king of Babylon, and he shall burne it with fire.

and upbraideth the kings house.

And touching the house of the king of Iudah, say; Heare yee the word of the LORD. Oh house of David, thus saith the LORD, Execute iudgement in the morning, and deliver him that is spoiled, out of the hand of the oppressour, lest my furie goe out like fire, and burne, that none can quench it, because of the evill of your doings. Behold, I am against thee, O inhabitant of the valley, and rocke of the plaine, saith the LORD, which say, Who shall come downe against us? or who shall enter into our habitations? But I will punish you according to the fruit of your doings, saith the LORD: and I will kindle a fire in the forrest thereof, and it shall devoure all things round about it.

CHAPTER XXII

Hee exhorteth to repentance, with promises and threats.

THUS saith the LORD, Goe downe to the house of the king of Iudah, and speake there this word, and say, Heare the word of the LORD, O king of Iudah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates. Thus saith the LORD, Execute ye iudgement and righteousnesse, and deliver the spoiled out of the hand of the oppressour: and doe no wrong, doe no violence to the stranger, the fatherlesse, nor the widow, neither shed innocent blood in this place. For if ye doe this thing indeede, then shall there enter in by the gates of this house, Kings sitting upon the throne of David, riding in charets and on horses, he, and his servants, and his people. But if yee will not heare these words, I sweare by my selfe, saith the LORD, that this house shall become a desolation. For thus saith the LORD unto the kings house of Iudah, Thou art Gilead unto me, and the head of Lebanon: yet surely I will make thee a wildernesse, and cities which are not inhabited. And I will prepare destroyers against thee, every one with his weapons, and they shall cut downe thy choise cedars, and cast them into the fire. And many nations shall passe by this citie, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great citie? Then they shall answere, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

The iudgement of Shallum,

Weepe ye not for the dead, neither bemoane him, but weepe

sore for him that goeth away: for he shall returne no more, nor see his native countrey. For thus saith the LORD touching Shallum, the sonne of Iosiah king of Iudah which reigned in stead of Iosiah his father, which went forth out of this place, He shall not returne thither any more. But he shall die in the place whither they have led him captive, and shal see this land no more.

Woe unto him that buildeth his house by unrighteousnesse, and his chambers by wrong: that useth his neighbours service without wages, and giveth him not for his worke: that saith, I will build mee a wide house and large chambers, and cutteth him out windowes, and it is sieled with cedar, and painted with vermilion. Shalt thou reigne because thou closest thy selfe in cedar? did not thy father eate and drinke, and doe iudgment and iustice, and then it was wel with him? He iudged the cause of the poore and needy, then it was well with him: was not this to know me, saith the LORD? But thine eyes and thine heart are not but for thy covetousnesse, and for to shed innocent blood, and for oppression, and for violence to doe it. Therefore thus saith the LORD concerning Iehoiakim the sonne of Iosiah king of Iudah, They shall not lament for him, saying, Ah my brother, or ah sister: they shall not lament for him, saying, Ah Lord, or ah his glory. He shall be buried with the buriall of an asse, drawen and cast forth beyond the gates of Ierusalem. Of Iehoiakim,

Goe up to Lebanon, and crie, and lift up thy voice in Bashan, and crie from the passages: for all thy lovers are destroyed. I spake unto thee in thy prosperitie, but thou saidest, I will not heare: this hath bin thy maner from thy youth, that thou obeyedst not my voice. The winde shall eate up all thy pastors, and thy lovers shall goe into captivitie, surely then shalt thou be ashamed and confounded for all thy wickednesse. O inhabitant of Lebanon, that makest thy nest in the Cedars, how gracious shalt thou bee when pangs come upon thee, the paine as of a woman in travell? As I live, saith the LORD, though Coniah the sonne of Iehoiakim king of Iudah were the signet upon my right hand, yet would I plucke thee thence. And I will give thee into the hand of them that seeke thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchad-rezzar king of Babylon, and into the hand of the Caldeans. And I will cast thee out, and thy mother that bare thee, into another countrey where ye were not borne, and there shall ye die. But to the land whereunto they desire to returne, thither shall they not returne. Is this man Coniah a despised broken idole? is hee and of Coniah.

CHAPTER XXII

a vessell wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? O earth, earth, earth, heare the word of the LORD: Thus saith the LORD, Write ye this man childlesse, a man that shall not prosper in his dayes: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Iudah.

CHAPTER XXIII

Hee prophecieth a restauration of the scattered flocke.

WOE bee unto the pastors that destroy and scatter the sheepe of my pasture, saith the LORD. Therefore thus saith the LORD God of Israel against the pastors that feed my people; Yee have scattered my flocke and driven them away, and have not visited them; behold I will visite upon you the evill of your doings, saith the LORD. And I wil gather the remnant of my flocke, out of all countreis whither I have driven them, and will bring them againe to their foldes, and they shalbe fruitfull and increase. And I will set up shepheards over them which shall feed them, and they shal feare no more nor be dismaied, neither shall they bee lacking, saith the LORD.

Christ shall rule and save them.

Behold, the daies come, saith the LORD, that I wil raise unto David a righteous branch, and a King shall reigne and prosper, and shall execute iudgement and iustice in the earth. In his dayes Iudah shalbe saved, and Israel shall dwell safely, and this is his Name whereby hee shall be called, The LORD OUR RIGHTEOUSNES. Therefore behold, the dayes come, saith the LORD, that they shall no more say; The LORD liveth, which brought up the children of Israel out of the land of Egypt: but, The LORD liveth, which brought up, and which led the seed of the house of Israel out of the North countrey, and from all countreis whither I had driven them, and they shall dwell in their owne land.

Against false prophets,

Mine heart within me is broken because of the prophets, all my bones shake: I am like a drunken man (and like a man whom wine hath overcome) because of the LORD, and because of the words of his Holinesse. For the land is full of adulterers, for because of swearing the land mourneth: the pleasant places of the wildernes are dried up, and their course is evil, and their force is not right. For both prophet and priest are prophane, yea in my house have I found their wickednesse, saith the LORD. Wherefore their way shalbe unto them as slippery wayes in the darkenes: they shalbe driven on and fall therein: for I will bring evill upon them, even the yeere of their visitation, saith the LORD. And I have seene folly in the prophets of Samaria; they prophecied

in Baal, and caused my people Israel to erre. I have seene also in the prophets of Ierusalem an horrible thing: they commit adultery, and walke in lies: they strengthen also the hands of evill doers, that none doeth returne from his wickednesse: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah. Therefore thus saith the LORD of hosts concerning the Prophets; Behold, I will feede them with wormewood, and make them drinke the water of gall: for from the Prophets of Ierusalem is profanenesse gone forth into all the land. Thus saith the LORD of hosts, Hearken not unto the wordes of the prophets that prophecie unto you; they make you vaine: they speake a vision of their owne heart, and not out of the mouth of the LORD. They say still unto them that despise me; The LORD hath sayde, Yee shall have peace; and they say unto every one that walketh after the imagination of his owne heart, No evill shall come upon you. For who hath stood in the counsell of the LORD, and hath perceived, and heard his word? who hath marked his word, and heard it? Behold, a whirlewinde of the LORD is gone foorth in furie, even a grievous whirlewinde, it shall fall grievously upon the head of the wicked. The anger of the LORD shall not returne, untill hee have executed, and til he have performed the thoughts of his heart: in the latter dayes ye shall consider it perfectly. I have not sent these prophets, yet they ranne: I have not spoken to them, yet they prophecied. But if they had stood in my counsell, and had caused my people to heare my wordes, then they should have turned them from their evil way, and from the evill of their doings. Am I a God at hand, sayth the LORD, and not a God afarre off? Can any hide himselfe in secret places that I shall not see him, saith the LORD? doe not I fill heaven and earth, sayth the LORD? I have heard what the prophets said, that prophecie lyes in my Name, saying; I have dreamed, I have dreamed. How long shall this bee in the heart of the prophets that prophecie lies? yea they are prophets of the deceit of their owne heart; which thinke to cause my people to forget my Name by their dreames which they tell every man to his neighbour, as their fathers have forgotten my Name, for Baal. The prophet that hath a dreame, let him tell a dreame; and hee that hath my word, let him speake my word faithfully: what is the chaffe to the wheat, sayth the LORD? Is not my word like as a fire, saith the LORD? and like a hammer that breaketh the rocke in pieces? Therefore, behold, I am against the prophets, sayth the LORD, that steale my worde every one from his neighbour. Beholde, I am against the prophets, saith the LORD, that use their

tongues, and say; He sayth. Behold, I am against them that prophecie false dreames, sayeth the LORD, and doe tell them, and cause my people to erre by their lyes and by their lightnesse, yet I sent them not, nor commanded them: therefore they shall not profite this people at all, sayth the LORD.

and mockers of the true prophets.

And when this people, or the prophet, or a priest shall aske thee, saying; What is the burden of the LORD? thou shalt then say unto them; What burden? I will even forsake you, saith the LORD. And as for the prophet, and the priest, and the people that shal say, The burden of the LORD, I will even punish that man and his house. Thus shall yee say every one to his neighbour, and every one to his brother, What hath the LORD answered? and what hath the LORD spoken? And the burden of the LORD shall yee mention no more: for every mans word shall be his burden: for yee have perverted the words of the living God, of the LORD of hostes our God. Thus shalt thou say to the prophet, What hath the LORD answered thee? and what hath the LORD spoken? But sith ye say, The burden of the LORD; therefore thus sayeth the LORD, Because you say this word, The burden of the LORD, and I have sent unto you, saying; Ye shall not say, The burden of the LORD: therefore beholde, I, even I will utterly forget you, and I will forsake you, and the citie that I gave you and your fathers, and cast you out of my presence. And I will bring an everlasting reproch upon you, and a perpetuall shame, which shall not be forgotten.

CHAPTER XXIIII

Under the Type of good and had figs,

THE LORD shewed mee, and behold, two baskets of figges were set before the temple of the LORD, after that Nebuchad-rezzar king of Babylon had caried away captive Ieconiah the sonne of Iehoiakim king of Iudah, and the princes of Iudah, with the carpenters and smiths from Ierusalem, and had brought them to Babylon. One basket had very good figges, even like the figges that are first ripe: and the other basket had very naughty figges, which could not be eaten, they were so bad. Then said the LORD unto me; What seest thou Ieremiah? and I said; Figges: the good figges, very good; and the evill, very evill, that cannot be eaten, they are so evill.

he foresheweth the restauration of them that were in captivitie,

Againe, the word of the LORD came unto me, saying; Thus saith the LORD, the God of Israel, Like these good figges, so will I acknowledge them that are caried away captive of Iudah, whom I have sent out of this place into the land of the Caldeans for

their good. For I will set mine eyes upon them for good, and I will bring them againe to this land, and I will build them, and not pull them downe, and I will plant them, and not plucke them up. And I will give them an heart to know me, that I am the LORD, and they shall be my people, and I will be their God: for they shall returne unto me with their whole heart.

and the desolation of Zedekiah and the rest.

And as the evill figges which cannot be eaten, they are so evill; (Surely thus saith the LORD) so will I give Zedekiah the king of Iudah, and his princes, and the residue of Ierusalem, that remaine in this land, and them that dwell in the land of Egypt. And I will deliver them to be removed into all the kingdomes of the earth for their hurt, to be a reproch and a proverbe, a taunt and a curse in all places whither I shall drive them. And I will send the sword, the famine, and the pestilence among them, till they be consumed from off the land, that I gave unto them, and to their fathers.

CHAPTER XXV

Ieremiah reproving the Iewes disobedience to the Prophets,

THE word that came to Ieremiah concerning all the people of Iudah, in the fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah, that was the first yeere of Nebuchad-rezzar king of Babylon: the which Ieremiah the prophet spake unto all the people of Iudah, and to all the inhabitants of Ierusalem, saying; From the thirteenth yere of Iosiah the sonne of Amon king of Iudah, even unto this day (that is the three and twentith yeere) the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking, but yee have not hearkened. And the LORD hath sent unto you all his servants the prophets, rising early and sending them, but yee have not hearkened, nor inclined your eare to heare. They sayd, Turne yee againe now every one from his evill way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you, and to your fathers for ever and ever. And goe not after other Gods to serve them, and to worship them, and provoke mee not to anger with the workes of your hands, and I will doe you no hurt. Yet yee have not hearkened unto me, saith the LORD, that yee might provoke me to anger with the workes of your hands, to your owne hurt.

foretelleth the seventy yeeres captivitie,

Therefore thus saith the LORD of hostes; Because yee have not heard my words: behold, I will send and take all the families of the North, saith the LORD, and Nebuchad-rezzar the king of Babylon my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations

CHAPTER XXV

round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetuall desolations. Moreover, I will take from them the voyce of myrth, and the voice of gladnes, the voice of the bridegrome, and the voice of the bride, the sound of the milstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment, and these nations shal serve the king of Babylon seventie yeeres.

and after that, the destruction of Babylon.

And it shall come to passe when seventie yeeres are accomplished, that I will punish the king of Babylon and that nation, saith the LORD, for their iniquitie, and the land of the Caldeans, and will make it perpetuall desolations. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this booke, which Ieremiah hath prophecied against all the nations. For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the workes of their owne hands.

Under the Type of a cup of wine he foresheweth the destruction of all nations.

For thus saith the LORD God of Israel unto me, Take the wine cup of this furie at my hand, and cause all the nations, to whom I send thee, to drinke it. And they shall drinke, and be moved, and be mad, because of the sworde that I will send among them. Then tooke I the cuppe at the LORDS hand, and made all the nations to drinke, unto whom the LORD had sent me: to wit Ierusalem, and the cities of Iudah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse (as it is this day:) Pharaoh king of Egypt, and his servants, and his princes, and all his people: and all the mingled people, and all the kings of the land of Uz: and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod: Edom, and Moab, and the children of Ammon: and all the kings of Tyrus, and all the kings of Zidon, and the kings of the yles which are beyond the sea: Dedan, and Tema, and Buz, and all that are in the utmost corners: and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert: and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes: and all the kings of the North, farre and neere, one with another, and all the kingdomes of the world, which are upon the face of the earth, and the king of Sheshach shall drinke after them. Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel, Drinke ye and bee drunken, and spue and fall, and rise no more, because of the sword which I wil send among you. And it shall bee, if they refuse to take the cup at thine

hand to drinke, then shalt thou say unto them, Thus saith the LORD of hosts, Yee shall certainely drinke. For loe, I begin to bring evill on the citie, which is called by my name, and should yee be utterly unpunished? ye shall not be unpunished: for I will cal for a sword upon all the inhabitants of the earth, saith the LORD of hosts. Therefore prophecie thou against them all these wordes, and say unto them, The LORD shall roare from an high, and utter his voice from his holy habitation, he shall mightily roare upon his habitation, hee shall give a shout, as they that treade the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the LORD hath a controversie with the nations: hee will pleade with all flesh, he will give them that are wicked to the sword, saith the LORD. Thus saith the LORD of hosts, Behold, evill shall goe forth from nation to nation, and a great whirlewinde shall be raised up from the coasts of the earth. And the slaine of the LORD shall be at that day from one end of the earth even unto the other ende of the earth: they shall not be lamented, neither gathered nor buried, they shall be doung upon the ground.

The howling of the Shepheards.

Howle yee shepheards and cry, and wallow your selves in the ashes ye principall of the flocke: for the dayes of your slaughter, and of your dispersions are accomplished, and yee shall fall like a pleasant vessell. And the shepheards shall have no way to flee, nor the principall of the flocke to escape. A voyce of the cry of the shepheards, and an howling of the principall of the flocke shall be heard: for the LORD hath spoiled their pasture. And the peaceable habitations are cut downe because of the fierce anger of the LORD. He hath forsaken his covert, as the Lyon: for their land is desolate, because of the fiercenesse of the oppressour, and because of his fierce anger.

CHAPTER XXVI

Ieremiah by promises and threatnings, exhorteth to repentance.

IN the beginning of the reigne of Iehoiakim the sonne of Iosiah king of Iudah, came this word from the LORD, saying; Thus saith the LORD, Stand in the Court of the LORDS house, and speake unto all the cities of Iudah, which come to worship in the LORDS house, all the wordes that I command thee to speake unto them: diminish not a word; if so bee they will hearken, and turne every man from his evill way, that I may repent me of the evil which I purpose to doe unto them, because of the evil of their doings. And thou shalt say unto them, Thus saith the LORD; If yee will not hearken to mee to walke in my Law, which

CHAPTER XXVI

I have set before you, to hearken to the wordes of my servants the Prophets, whom I sent unto you, both rising up early and sending them, (but ye have not hearkned:) then wil I make this house like Shiloh, and wil make this city a curse to all the nations of the earth. So the priests and the prophets, and all the people heard Ieremiah speaking these wordes in the house of the LORD.

Hee is therefore apprehended,

Now it came to passe when Ieremiah had made an ende of speaking all that the LORD had commanded him to speake unto all the people, that the priests and the prophets, and all the people tooke him, saying; Thou shalt surely die. Why hast thou prophecied in the Name of the LORD, saying, This house shalbe like Shiloh, and this city shalbe desolate without an inhabitant? and all the people were gathered against Ieremiah in the house of the LORD.

and arraigned:

When the Princes of Iudah heard these things, then they came up from the kings house unto the house of the LORD, and sate downe in the entrie of the new gate of the LORDS house. Then spake the priests and the prophets unto the Princes, and to all the people, saying; This man is worthy to die, for he hath prophecied against this citie, as yee have heard with your eares.

His apologie:

Then spake Ieremiah unto all the Princes, and to all the people, saying, The LORD sent me to prophecie against this house, and against this citie, all the wordes that yee have heard. Therefore nowe amend your wayes, and your doings, and obey the voice of the LORD your God, and the LORD will repent him of the evill that he hath pronounced against you. As for mee, behold, I am in your hand: doe with mee as seemeth good and meet unto you. But know ye for certaine, That if ye put mee to death, ye shall surely bring innocent blood upon your selves, and upon this citie, and upon the inhabitants thereof: for of a trueth the LORD hath sent mee unto you, to speake all these words in your eares.

He is quit in iudgement, by the example of Micah,

Then said the Princes, and all the people, unto the priests, and to the prophets; This man is not worthy to die: for hee hath spoken to us in the Name of the LORD our God. Then rose up certaine of the Elders of the land, and spake to all the assembly of the people, saying; Micah the Morashite prophecied in the dayes of Hezekiah king of Iudah, and spake to all the people of Iudah, saying; Thus saith the LORD of hostes, Zion shall be plowed like a field, and Ierusalem shall become heapes, and the mountaine of the house, the hie places of a forrest. Did Hezekiah King of Iudah and all Iudah put him at all to death? did hee not feare the LORD, and besought the LORD, and the LORD repented him of the evill which he had pronounced against them? thus might wee

procure great evill against our soules. And there was also a man that prophecied in the Name of the LORD, Urijah the sonne of Shemaiah of Kiriath-iearim, who prophecied against this citie and against this land, according to all the words of Ieremiah. And when Iehoiakim the king with all his mightie men, and all the princes heard his wordes, the king sought to put him to death; but when Urijah heard it, he was afraid and fled, and went into Egypt. And Iehoiakim the king sent men into Egypt, namely Elnathan the sonne of Achbor, and certeine men with him, into Egypt. And they fet foorth Urijah out of Egypt, and brought him unto Iehoiakim the king, who slewe him with the sword, and cast his dead body into the graves of the common people. Nevertheless, the hand of Ahikam, the sonne of Shaphan, was with Ieremiah, that they should not give him into the hand of the people, to put him to death.

and of Urijah,

and by the care of Ahikam.

CHAPTER XXVII

IN the beginning of the reigne of Iehoiakim the sonne of Iosiah King of Iudah, came this worde unto Ieremiah from the LORD, saying, Thus sayth the LORD to me, Make thee bonds and yokes, and put them upon thy necke. And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Ierusalem unto Zedekiah king of Iudah. And command them to say unto their masters, Thus saith the LORD of hosts the God of Israel, Thus shall ye say unto your masters: I have made the earth, the man and the beast that are upon the ground, by my great power, and by my outstretched arme, and have given it unto whom it seemed meet unto me. And now have I given all these landes into the hand of Nebuchadnezzar the king of Babylon my servant, and the beasts of the field have I given him also to serve him. And all nations shall serve him and his sonne, and his sonnes sonne, untill the very time of his land come: and then many nations and great kings shall serve themselves of him. And it shall come to passe, that the nation and kingdome which will not serve the same Nebuchad-nezzar the king of Babylon, and that will not put their necke under the yoke of the king of Babylon, that nation will I punish, sayth the LORD, with the sword, and with the famine, and with the pestilence, untill I have consumed them by his hand. Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your inchanters,

Under the type of honds and yokes, hee prophecieth the subduing of the neighbour kings unto Nebuchadnezzar.

Hee exhorteth them to yeeld, and not to beleeve the false prophets.

CHAPTER XXVII

nor to your sorcerers, which speak unto you, saying; Ye shall not serve the king of Babylon: for they prophecie a lie unto you, to remoove you farre from your land, and that I should drive you out, and ye should perish. But the nations that bring their necke under the yoke of the king of Babylon, and serve him, those will I let remaine still in their owne land, sayth the LORD, and they shall till it, and dwell therein.

The like hee doeth to Zedekiah.

I spake also to Zedekiah king of Iudah according to all these wordes, saying, Bring your neckes under the yoke of the king of Babylon, and serve him and his people, and live. Why will yee die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon? Therefore hearken not unto the words of the prophets, that speake unto you, saying; Yee shall not serve the king of Babylon: for they prophecie a lie unto you. For I have not sent them, saith the LORD, yet they prophecie a lye in my name, that I might drive you out, and that yee might perish, ye, and the prophets that prophecie unto you. Also I spake to the priests, and to all this people, saying; Thus saith the LORD, Hearken not to the words of your prophets, that prophecie unto you, saying; Behold, the vessels of the LORDS house shall now shortly be brought againe from Babylon; for they prophecie a lie unto you. Hearken not unto them: serve the king of Babylon, and live: wherefore should this citie be laid waste? But if they be prophets, and if the word of the LORD be with them, let them nowe make intercession to the LORD of hostes, that the vessels which are left in the house of the LORD, and in the house of the king of Iudah, and at Ierusalem, goe not to Babylon.

He foretelleth the remnant of the vessels shall be caried to Babylon, and there continue untill the day of visitation.

For thus saith the LORD of hostes concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remaine in this citie, which Nebuchadnezzar king of Babylon tooke not, when he caried away captive Ieconiah the sonne of Iehoiakim king of Iudah, from Ierusalem to Babylon, and all the nobles of Iudah and Ierusalem: yea thus saith the LORD of hostes the God of Israel, concerning the vessels that remaine in the house of the LORD, and in the house of the king of Iudah and of Ierusalem; They shall be caried to Babylon, and there shall they be untill the day that I visit them, saith the LORD: then will I bring them up, and restore them to this place.

CHAPTER XXVIII

AND it came to passe the same yeere, in the beginning of the reigne of Zedekiah king of Iudah, in the fourth yeere, and in the fift moneth, that Hananiah the sonne of Azur the prophet, which was of Gibeon, spake unto mee in the house of the LORD, in the presence of the priests and of all the people, saying; Thus speaketh the LORD of hostes, the God of Israel, saying; I have broken the yoke of the king of Babylon. Within two full yeeres will I bring againe into this place all the vessels of the LORDS house, that Nebuchadnezzar king of Babylon tooke away from this place, and caried them to Babylon. And I will bring againe to this place Ieconiah the sonne of Iehoiakim king of Iudah, with all the captives of Iudah, that went into Babylon, saith the LORD, for I will breake the yoke of the king of Babylon.

Hananiah prophecieth falsely the returne of the vessels and of Ieconiah.

Then the prophet Ieremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people, that stood in the house of the LORD, even the prophet Ieremiah said; Amen: the LORD doe so, the LORD performe the words which thou hast prophecied, to bring againe the vessels of the LORDS house, and all that is caried away captive from Babylon into this place. Neverthelesse, heare thou now this word that I speake in thine eares, and in the eares of all the people. The prophets that have beene before mee, and before thee of old, prophecied both against many countries, and against great kingdoms, of warre, and of evill, and of pestilence. The prophet which prophecieth of peace, when the word of the prophet shall come to passe, then shall the prophet be knowen, that the LORD hath truely sent him.

Ieremiah wishing it to he true, sheweth that the event will declare who are true Prophets.

Then Hananiah the prophet tooke the yoke from off the prophet Ieremiahs necke, and brake it. And Hananiah spake in the presence of all the people, saying; Thus saith the LORD, Even so will I breake the yoke of Nebuchadnezzar king of Babylon from the necke of all nations within the space of two full yeeres: and the Prophet Ieremiah went his way.

Hananiah breaketh Ieremiahs yoke.

Then the word of the LORD came unto Ieremiah the Prophet (after that Hananiah the prophet had broken the yoke from off the necke of the Prophet Ieremiah) saying, Goe, and tell Hananiah, saying, Thus saith the LORD, Thou hast broken the yokes of wood, but thou shalt make for them yokes of yron. For thus saith the LORD of hosts, the God of Israel, I have put a yoke of yron upon the neck of all these nations, that they may serve

Ieremiah telleth of an yron yoke,

CHAPTER XXVIII

Nebuchad-nezzar king of Babylon, and they shall serve him, and I have given him the beasts of the field also.

and foretelleth Hananiahs death.

Then said the Prophet Ieremiah unto Hananiah the prophet, Heare nowe Hananiah: the LORD hath not sent thee, but thou makest this people to trust in a lye. Therefore thus saith the LORD, Beholde, I will cast thee from off the face of the earth: this yeere thou shalt die, because thou hast taught rebellion against the LORD. So Hananiah the prophet died the same yeere, in the seventh moneth.

CHAPTER XXIX

Ieremiah sendeth a letter to the captives in Babylon, to be quiet there,

NOW these are the words of the letter, that Ieremiah the prophet sent from Ierusalem unto the residue of the elders which were caried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchad-nezzar had caried away captive from Ierusalem to Babylon, (after that Ieconiah the king, and the queene, and the eunuches, the princes of Iudah and Ierusalem, and the carpenters and the smithes were departed from Ierusalem) by the hand of Elasah the sonne of Shaphan, and Gemariah the sonne of Hilkiah, whome Zedekiah king of Iudah sent unto Babylon to Nebuchad-nezzar king of Babylon, saying, Thus saith the LORD of hosts the God of Israel unto all that are caried away captives, whom I have caused to be caried away from Ierusalem unto Babylon: Build ye houses and dwell in them, and plant gardens, and eate the fruit of them. Take ye wives, and beget sonnes and daughters, and take wives for your sonnes, and give your daughters to husbands, that they may beare sonnes and daughters, that ye may bee increased there, and not diminished. And seeke the peace of the citie, whither I have caused you to be caried away captives, and pray unto the LORD for it: for in the peace thereof shall yee have peace.

and not to beleeve the dreames of their prophets,

For thus saith the LORD of hosts, the God of Israel, Let not your prophets and your diviners, that bee in the midst of you, deceive you, neither hearken to your dreames which yee cause to be dreamed. For they prophecie falsly unto you in my name: I have not sent them, saith the LORD.

and that they shall returne with grace, after seventie yeeres.

For thus saith the LORD, That after seventie yeeres be accomplished at Babylon, I will visite you, and performe my good word towards you, in causing you to returne to this place. For I knowe the thoughts that I thinke towards you, saith the LORD, thoughts of peace, and not of evill, to give you an expected end. Then shall ye call upon me, and ye shall goe and pray unto mee,

and I will hearken unto you. And ye shall seeke me, and finde me, when ye shall search for me with all your heart. And I will be found of you, saith the LORD, and I will turne away your captivitie, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD, and I will bring you againe into the place whence I caused you to be caried away captive.

He foretelleth the destruction of the rest for their disobedience.

Because yee have said, The LORD hath raised us up prophets in Babylon: know that thus saith the LORD, of the king that sitteth upon the throne of David, and of all the people that dwelleth in this citie, and of your brethren that are not gone foorth with you into captivitie. Thus saith the LORD of hosts, Beholde, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figges, that cannot be eaten, they are so evill. And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be remooved to all the kingdomes of the earth, to be a curse and an astonishment, and an hissing, and a reproch among all the nations, whither I have driven them. Because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the Prophets, rising up early, and sending them, but ye would not heare, saith the LORD.

He sheweth the fearefull end of Ahab and Zedekiah, two lying prophets.

Heare yee therefore the word of the LORD, all ye of the captivitie, whom I have sent from Ierusalem to Babylon. Thus saith the LORD of hosts the God of Israel, of Ahab the sonne of Kolaiah, and of Zedekiah the sonne of Maaseiah, which prophecie a lye unto you in my Name, Behold, I will deliver them into the hand of Nebuchad-rezzar king of Babylon, and hee shall slay them before your eyes. And of them shall bee taken up a curse by all the captivitie of Iudah which are in Babylon, saying, The LORD make thee like Zedekiah, and like Ahab, whom the king of Babylon rosted in the fire. Because they have committed villanie in Israel, and have committed adulterie with their neighbors wives, and have spoken lying wordes in my Name, which I have not commanded them, even I know, and am a witnesse, saith the LORD.

Shemaiah writeth a letter against Ieremiah.

Thus shalt thou also speake to Shemaiah the Nehelamite, saying; Thus speaketh the LORD of hostes the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that are at Ierusalem, and to Zephaniah the sonne of Maaseiah the Priest, and to all the priests, saying; The LORD hath made thee Priest in the stead of Iehoiada the Priest, that ye should be Officers in the house of the LORD, for every man

CHAPTER XXIX

that is madde, and maketh himselfe a Prophet, that thou shouldest put him in prison, and in the stockes: now therefore why hast thou not reproved Ieremiah of Anathoth, which maketh himselfe a Prophet to you? For therefore he sent unto us in Babylon, saying, This captivitie is long, build ye houses and dwell in them, and plant gardens, and eate the fruit of them. And Zephaniah the Priest read this letter in the eares of Ieremiah the Prophet.

Ieremiah readeth his doome.

Then came the word of the LORD unto Ieremiah, saying; Send to all them of the captivitie, saying, Thus saith the LORD, concerning Shemaiah the Nehelamite, Because that Shemaiah hath prophecied unto you, and I sent him not, and he caused you to trust in a lye. Therefore thus saith the LORD, Behold, I will punish Shemaiah the Nehelamite and his seed: he shall not have a man to dwell among this people, neither shall hee behold the good that I will doe for my people, saith the LORD, because he hath taught rebellion against the LORD.

CHAPTER XXX

God sheweth Ieremiah the returne of the Iewes.

THE word that came to Ieremiah from the LORD, saying, Thus speaketh the LORD God of Israel, saying; Write thee all the wordes that I have spoken unto thee, in a booke. For loe, the dayes come, saith the LORD, that I will bring againe the captivitie of my people Israel and Iudah, saith the LORD, and I wil cause them to returne to the land, that I gave to their fathers, and they shall possesse it.

After their trouble, they shall have deliverance.

And these are the words that the LORD spake concerning Israel, and concerning Iudah. For thus sayth the LORD, Wee have heard a voice of trembling, of feare, and not of peace. Aske yee now and see whether a man doeth travaile with child? wherefore doe I see every man with his handes on his loynes, as a woman in travaile, and all faces are turned into palenesse? Alas, for that day is great, so that none is like it: it is even the time of Iacobs trouble, but he shall be saved out of it. For it shall come to passe in that day, saith the LORD of hostes, that I will breake his yoke from off thy necke, and will burst thy bondes, and strangers shall no more serve themselves of him. But they shall serve the LORD their God, and David their King whom I will raise up unto them.

He comforteth Iacob.

Therefore feare thou not, O my servant Iacob, saith the LORD, neither be dismayed, O Israel; for loe, I will save thee from afarre, and thy seede from the land of their captivitie, and Iacob shall returne, and shall be in rest, and be quiet, and none shall

make him afraid. For I am with thee, sayeth the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full ende of thee: but I will correct thee in measure, and will not leave thee altogether unpunished. For thus saith the LORD, Thy bruise is incurable, and thy wound is grievous. There is none to pleade thy cause, that thou mayest bee bound up: thou hast no healing medicines. All thy lovers have forgotten thee: they seeke thee not, for I have wounded thee with the wound of an enemy, with the chastisement of a cruell one, for the multitude of thine iniquitie: because thy sinnes were increased. Why cryest thou for thine affliction? thy sorrow is incurable, for the multitude of thine iniquitie: because thy sinnes were increased, I have done these things unto thee. Therefore all they that devoure thee shalbe devoured, and all thine adversaries every one of them shall goe into captivitie: and they that spoile thee shall be a spoile, and all that pray upon thee, will I give for a pray. For I will restore health unto thee, and I will heale thee of thy wounds, sayth the LORD, because they called thee an outcast, saying; This is Zion whom no man seeketh after.

Their returne shalbe gracious.

Thus saith the LORD, Behold, I will bring againe the captivitie of Iacobs tents, and have mercie on his dwelling places: and the citie shall be builded upon her owne heape, and the palace shall remaine after the manner thereof. And out of them shall proceede thankesgiving, and the voice of them that make merry; and I will multiply them, and they shall not be few: I will also glorifie them, and they shall not be small. Their children also shall be as aforetime, and their congregation shalbe established before me, and I will punish all that oppresse them. And their nobles shall be of themselves, and their governour shall proceede from the middest of them, and I will cause him to draw neere, and hee shall approch unto me: for who is this that engaged his heart to approch unto me, sayth the LORD? And yee shall be my people, and I will be your God. Behold, the whirlewinde of the LORD goeth foorth with furie, a continuing whirlewinde, it shall fall with paine upon the head of the wicked. The fierce anger of the LORD shall not returne, untill hee have done it, and untill he have performed the intents of his heart: in the latter dayes ye shall consider it.

Wrath shall fall on the wicked.

CHAPTER XXXI

The restauration of Israel.

AT the same time, saith the LORD, wil I be the God of all the families of Israel, and they shalbe my people. Thus saith the LORD; The people which were left of the sword found grace in the wildernesse, even Israel, when I went to cause him to rest. The LORD hath appeared of old unto mee, saying; Yea I have loved thee with an everlasting love: therefore with loving kindnesse have I drawen thee. Againe I will build thee, and thou shalt be built, O virgine of Israel, thou shalt againe be adorned with thy tabrets, and shalt goe forth in the daunces of them that make merry. Thou shalt yet plant vines upon the mountaines of Samaria, the planters shall plant, and shall eate them as common things. For there shall be a day, that the watchmen upon the mount Ephraim shall cry; Arise yee, and let us goe up to Zion unto the LORD our God. For thus saith the LORD, Sing with gladnesse for Iacob, and shout among the chiefe of the nations: publish yee, praise yee, and say; O LORD save thy people the remnant of Israel. Behold, I will bring them from the North countrey, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travelleth with child together, a great company shall returne thither. They shall come with weeping, and with supplications will I leade them: I will cause them to walke by the rivers of waters, in a straight way wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first borne.

The publication thereof.

Heare the word of the LORD, O yee nations, and declare it in the iles afarre off, and say; Hee that scattered Israel will gather him, and keepe him as a shepheard doth his flocke. For the LORD hath redeemed Iacob, and ransomed him from the hand of him that was stronger then hee. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodnesse of the LORD, for wheate, and for wine, and for oyle, and for the young of the flocke and of the herd: and their soule shall be as a watered garden, and they shall not sorrow any more at all. Then shall the virgine reioyce in the daunce, both yoong men and old together: for I will turne their mourning into ioy, and will comfort them, and make them reioyce from their sorrow. And I will satiate the soule of the priests with fatnesse, and my people shall be satisfied with goodnesse, saith the LORD.

Rahel mourning is comforted.

Thus saith the LORD; A voyce was heard in Ramah, lamentation and bitter weeping: Rahel weeping for her children, refused to be comforted for her children, because they were not. Thus

saith the LORD; Refraine thy voice from weeping, and thine eyes from teares: for thy worke shall be rewarded, saith the LORD, and they shall come againe from the land of the enemie. And there is hope in thine end, saith the LORD, that thy children shall come againe to their owne border.

Ephraim repenting is brought home againe.

I have surely heard Ephraim bemoaning himselfe thus, Thou hast chastised me, and I was chastised, as a bullocke unaccustomed to the yoke: turne thou me, and I shall be turned; thou art the LORD my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea even confounded, because I did beare the reproch of my youth. Is Ephraim my deare sonne? is he a pleasant child? for since I spake against him, I doe earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD. Set thee up way-markes; make thee high heaps: set thine heart toward the high way, even the way which thou wentest: turne againe, O virgine of Israel, turne againe to these thy cities.

Christ is promised.

How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth: A woman shall compasse a man. Thus saith the LORD of hosts the God of Israel, As yet they shall use this speech in the land of Iudah, and in the cities thereof, when I shall bring againe their captivitie, The LORD blesse thee, O habitation of iustice, and mountaine of holinesse. And there shall dwell in Iudah it selfe, and in all the cities thereof together, husbandmen, and they that goe forth with flocks. For I have satiated the wearie soule, and I have replenished every sorowfull soule. Upon this I awaked and beheld, and my sleepe was sweete unto me.

His care over the Church.

Behold, the dayes come, saith the LORD, that I will sow the house of Israel, and the house of Iudah with the seed of man, and with the seed of beast. And it shall come to passe, that like as I have watched over them, to plucke up and to breake downe, and to throw downe, and to destroy, and to afflict: so will I watch over them, to build and to plant, saith the LORD. In those dayes they shall say no more, The fathers have eaten a sowre grape, and the childrens teeth are set on edge. But every one shall die for his owne iniquitie, every man that eateth the sowre grape, his teeth shall be set on edge.

His new covenant.

Behold, the dayes come, saith the LORD, that I will make a newe covenant with the house of Israel, and with the house of Iudah. Not according to the covenant that I made with their fathers in the day that I tooke them by the hand, to bring them

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out of the land of Egypt, which my covenant they brake, although I was an husband unto them, saith the LORD. But this shall be the covenant, that I will make with the house of Israel, After those dayes, saith the LORD, I will put my law in their inward parts, and write it in their hearts, and wil be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know mee, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquitie, and I will remember their sinne no more.

The stability,

Thus saith the LORD which giveth the Sunne for a light by day, and the ordinances of the moone and of the starres for a light by night, which divideth the sea when the waves thereof roare, the LORD of hosts is his name. If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the LORD, If heaven above can bee measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

and amplitude of the Church.

Behold, the dayes come, saith the LORD, that the citie shall be built to the LORD from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet goe forth over against it, upon the hill Gareb, and shall compasse about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brooke of Kidron, unto the corner of the horse gate towards the East, shalbe holy unto the LORD, it shall not be plucked up, nor throwen downe any more for ever.

CHAPTER XXXII

Ieremiah being imprisoned by Zedekiah for his prophecie,

THE worde that came to Ieremiah from the LORD in the tenth yeere of Zedekiah king of Iudah, which was the eighteenth yeere of Nebuchad-rezzar. For then the king of Babylons armie besieged Ierusalem: and Ieremiah the prophet was shut up in the court of the prison which was in the king of Iudahs house. For Zedekiah king of Iudah had shut him up, saying, Wherefore doest thou prophecie and say, Thus saith the LORD, Behold, I will give this citie into the hand of the king of Babylon, and hee shall take it? And Zedekiah king of Iudah, shal not escape out of the hand of the Caldeans, but shall surely be delivered into the hand of the king of Babylon, and shal speake with him mouth to mouth, and his eyes shall behold his eyes. And he shall lead Zedekiah to Babylon, and there shall he be untill I

visit him, saith the LORD: though ye fight with the Caldeans, yee shall not prosper.

buyeth Hanameels field.

And Ieremiah said; The word of the LORD came unto me, saying; Behold, Hanameel the sonne of Shallum thine uncle, shall come unto thee, saying; Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it. So Hanameel mine uncles sonne came to me in the court of the prison, according to the word of the LORD, and said unto me; Buy my field, I pray thee, that is in Anathoth, which is in the countrey of Beniamin: for the right of inheritance is thine, and the redemption is thine, buy it for thy selfe. Then I knew that this was the word of the LORD. And I bought the field of Hanameel my uncles sonne, that was in Anathoth, and weighed him the money, even seventeene shekels of silver. And I subscribed the evidence, and sealed it, and tooke witnesses, and weighed him the money in the ballances. So I tooke the evidence of the purchase, both that which was sealed according to the law and custome, and that which was open. And I gave the evidence of the purchase unto Baruch the sonne of Neriah, the sonne of Maaseiah, in the sight of Hanameel mine uncles sonne, and in the presence of the witnesses, that subscribed the booke of the purchase, before all the Iewes that sate in the court of the prison.

Baruch must preserve the evidences, as tokens of the peoples returne.

And I charged Baruch before them, saying, Thus saith the LORD of hosts the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open, and put them in an earthen vessell, that they may continue many daies. For thus saith the LORD of hostes the God of Israel; Houses and fields, and Vineyards shalbe possessed againe in this land.

Ieremiah in his prayer complaineth to God.

Now when I had delivered the evidence of the purchase unto Baruch the sonne of Neriah, I prayed unto the LORD, saying, Ah Lord GOD, beholde, thou hast made the heaven and the earth by thy great power and stretched out arme, and there is nothing too hard for thee. Thou shewest loving kindnesse unto thousands, and recompensest the iniquitie of the fathers into the bosome of their children after them: the great, the mightie God, the LORD of hosts is his Name, great in counsell, and mightie in worke, (for thine eyes are open upon all the wayes of the sonnes of men, to give every one according to his wayes, and according to the fruit of his doings) which hast set signes and wonders in the land of Egypt, even unto this day, and in Israel, and amongst other men, and hast made thee a Name, as at this day, and hast brought foorth thy people Israel out of the land of Egypt, with signes and

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with wonders, and with a strong hand, and with a stretched out arme, and with great terrour, and hast given them this land which thou didst sweare to their fathers to give them a land flowing with milke and honie. And they came in and possessed it, but they obeied not thy voice, neither walked in thy Law, they have done nothing of all that thou commaundedst them to doe: therefore thou hast caused all this evill to come upon them. Beholde the mounts, they are come unto the citie to take it, and the citie is given into the hand of the Caldeans that fight against it, because of the sword, and of the famine, and of the pestilence, and what thou hast spoken is come to passe, and behold, thou seest it. And thou hast said unto mee, O Lord God, buy thee the field for money, and take witnesses: for the citie is given into the hand of the Caldeans.

God confirmeth the captivitie for their sinnes,

Then came the word of the Lord unto Ieremiah, saying, Behold, I am the Lord, the God of all flesh: Is there any thing too hard for me? Therfore thus saith the Lord, Behold, I will give this citie into the hand of the Caldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it. And the Caldeans that fight against this citie, shall come and set fire on this citie, and burne it with the houses upon whose roofes they have offered incense unto Baal, and powred out drinke offerings unto other Gods to provoke me to anger. For the children of Israel, and the children of Iudah, have onely done evill before me from their youth: for the children of Israel have onely provoked mee to anger with the worke of their hands, sayth the Lord. For this citie hath beene to me, as a provocation of mine anger, and of my furie, from the day that they built it, even unto this day; that I should remoove it from before my face: because of all the evill of the children of Israel, and of the children of Iudah, which they have done to provoke mee to anger, they, their kings, their Princes, their Priestes, and their Prophets, and the men of Iudah, and the inhabitants of Ierusalem. And they have turned unto mee the backe, and not the face, though I taught them rising up early, and teaching them, yet they have not hearkened to receive instruction, but they set their abominations in the house (which is called by my Name) to defile it. And they built the high places of Baal, which are in the valley of the sonne of Hinnom, to cause their sonnes and their daughters to passe through the fire unto Molech, which I commanded them not, neither came it into my minde, that they should doe this abomination, to cause Iudah to sinne.

And now therefore, thus sayth the Lord the God of Israel

concerning this citie, whereof ye say, It shall be delivered into the hand of the king of Babylon, by the sword, and by the famine, and by the pestilence: behold, I wil gather them out of all countreys, whither I have driven them in mine anger, and in my furie, and in great wrath, and I will bring them againe unto this place; and I will cause them to dwell safely. And they shalbe my people, and I will be their God. And I will give them one heart, and one way, that they may feare mee for ever, for the good of them, and of their children after them. And I will make an everlasting covenant with them, that I will not turne away from them, to doe them good, but I will put my feare in their hearts, that they shall not depart from mee. Yea, I will reioyce over them to doe them good, and I will plant them in this land assuredly, with my whole heart, and with my whole soule. For thus sayth the LORD, Like as I have brought all this great evill upon this people, so will I bring upon them all the good that I have promised them. And fields shalbe bought in this land whereof ye say, It is desolate without man or beast, it is given into the hand of the Caldeans. Men shall buy fields for money, and subscribe evidences, and seale them, and take witnesses in the land of Beniamin, and in the places about Ierusalem, and in the cities of Iudah, and in the cities of the mountaines, and in the cities of the valley, and in the cities of the South: for I will cause their captivitie to returne, saith the LORD.

and promiseth a gracious returne.

CHAPTER XXXIII

God promiseth to the captivitie, a gracious returne,

MOREOVER, the word of the LORD came unto Ieremiah the second time (while hee was yet shut up in the court of the prison) saying; Thus saith the LORD the maker thereof, the LORD that formed it, to establish it, the LORD is his Name. Call unto me, and I will answere thee, and shew thee great and mightie things, which thou knowest not. For thus sayth the LORD the God of Israel concerning the houses of this citie, and concerning the houses of the kings of Iudah, which are throwen downe by the mounts, and by the sword. They come to fight with the Caldeans, but it is to fill them with the dead bodies of men, whome I have slaine in mine anger, and in my fury, and for all whose wickednesse I have hid my face from this citie. Behold, I will bring it health and cure, and I will cure them, and wil reveale unto them the abundance of peace, and trueth. And I will cause the captivitie of Iudah, and the captivitie of Israel to returne, and will build them as at the first. And I will clense

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them from all their iniquitie, whereby they have sinned against mee: and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me.

a ioyfull state,

And it shall be to me a name of ioy, a praise and an honour before all the nations of the earth, which shall heare all the good that I doe unto them: and they shall feare and tremble for all the goodnesse, and for all the prosperitie that I procure unto it. Thus saith the LORD; Againe there shall be heard in this place (which yee say shalbe desolate without man and without beast, even in the cities of Iudah, and in the streetes of Ierusalem that are desolate without man and without inhabitant, and without beast.) The voyce of ioy and the voyce of gladnesse, the voyce of the bridegroome, and the voyce of the bride, the voyce of them that shall say; Praise the LORD of hostes, for the LORD is good, for his mercy endureth for ever, and of them that shall bring the sacrifice of praise into the house of the LORD; for I will cause to returne the captivitie of the land, as at the first, saith the LORD.

a setled government,

Thus saith the LORD of hostes; Againe in this place which is desolate without man and without beast, and in all the cities thereof shalbe a habitation of shepheards causing their flockes to lie downe. In the cities of the mountaines, in the cities of the vale, and in the cities of the South, and in the land of Beniamin, and in the places about Ierusalem, and in the cities of Iudah, shall the flockes passe againe under the hands of him that telleth them, saith the LORD. Behold, the dayes come, saith the LORD, that I will performe that good thing which I have promised unto the house of Israel, and to the house of Iudah.

Christ, the branch of righteousnesse,

In those dayes, and at that time will I cause the branch of righteousnesse to grow up unto David, and he shall execute iudgement and righteousnesse in the land. In those dayes shall Iudah be saved, and Ierusalem shall dwell safely, and this is the name wherewith she shall be called, The LORD our righteousnesse.

a continuance of kingdome and Priesthood,

For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel. Neither shall the priests the Levites want a man before me to offer burnt offrings, and to kindle meate offrings, and to doe sacrifice continually.

and a stabilitie of a blessed seede.

And the word of the LORD came unto Ieremiah, saying, Thus saith the LORD; If you can breake my covenant of the day, and my covenant of the night, and that there should not be day, and night in their season: then may also my covenant bee broken with David my servant, that he should not have a sonne to reigne upon his throne; and with the Levites the priests my ministers. As the hoste of heaven cannot be numbred, neither the sand of

the sea measured: so will I multiply the seede of David my servant, and the Levites that minister unto me. Moreover, the word of the LORD came to Ieremiah, saying; Considerest thou not what this people have spoken, saying; The two families, which the LORD hath chosen, he hath even cast them off? thus they have dispised my people, that they should be no more a nation before them. Thus saith the LORD; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth: then will I cast away the seede of Iacob and David my servant, so that I will not take any of his seede to be rulers over the seede of Abraham, Isaac and Iacob: for I will cause their captivitie to returne, and have mercie on them.

CHAPTER XXXIIII

Ieremiah prophecieth the captivitie of Zedekiah, and the Citie.

THE word which came unto Ieremiah from the LORD (when Nebuchad-nezzar king of Babylon and all his armie, and all the kingdomes of the earth of his dominion, and all the people fought against Ierusalem and against all the cities thereof) saying, Thus saith the LORD, the God of Israel, Go, and speake to Zedekiah king of Iudah, and tell him, Thus saith the LORD, Behold, I will give this citie into the hand of the king of Babylon, and he shal burne it with fire. And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand, and thine eyes shall behold the eyes of the king of Babylon, and he shall speake with thee mouth to mouth, and thou shalt goe to Babylon. Yet heare the word of the LORD, O Zedekiah king of Iudah: Thus saith the LORD of thee, Thou shalt not die by the sword: but thou shalt die in peace, and with the burnings of thy fathers the former kings which were before thee, so shall they burne odours for thee, and they will lament thee, saying, Ah Lord; for I have pronounced the word, saith the LORD. Then Ieremiah the Prophet spake all these words unto Zedekiah king of Iudah in Ierusalem; when the king of Babylons armie fought against Ierusalem, and against all the cities of Iudah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Iudah.

The Princes and the people having dismissed their bondservants, contrary to the Covenant of God, reassume them.

This is the word that came unto Ieremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which were at Ierusalem to proclaime liberty unto them, that every man should let his man servant, and every man his maide servant, being an Hebrewe, or an Hebrewesse, goe free, that none should serve himselfe of them, to wit, of a Iew his brother. Now

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when all the princes and all the people which had entred into the covenant, heard that every one should let his man servant, and every one his maid servant goe free, that none should serve themselves of them any more, then they obeyed and let them goe. But afterwards they turned, and caused the servants and the handmaids whom they had let goe free, to returne, and brought them into subiection for servants and for handmaids.

Ieremiah for their disobedience, giveth them and Zedekiah into the hands of their enemies.

Therefore the worde of the LORD came to Ieremiah, from the LORD, saying, Thus saith the LORD the God of Israel, I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying, At the end of seven yeeres, let ye go every man his brother an Hebrew which hath bene sold unto thee: and when he hath served thee sixe yeeres, thou shalt let him goe free from thee, but your fathers hearkened not unto me, neither inclined their eare. And ye were now turned, and had done right in my sight, in proclaiming libertie every man to his neighbour, and ye had made a covenant before me in the house, which is called by my Name. But yee turned and polluted my Name, and caused every man his servant, and every man his handmaide, whome yee had set at libertie at their pleasure, to returne; and brought them into subiection, to bee unto you for servants and for handmaids. Therfore thus saith the LORD, Ye have not hearkened unto me, in proclaiming libertie every one to his brother, and every man to his neighbour: behold, I proclaime a libertie for you, saith the LORD, to the sword, to the pestilence, and to the famine, and I wil make you to be removed into all the kingdomes of the earth. And I wil give the men that have transgressed my covenant, which have not performed the wordes of the covenant which they had made before mee, when they cut the calfe in twaine, and passed betweene the parts thereof, the princes of Iudah and the princes of Ierusalem, the eunuches, and the priests, and all the people of the land which passed betweene the parts of the calfe, I will even give them into the hande of their enemies, and into the hand of them that seeke their life, and their dead bodies shall bee for meate unto the foules of the heaven, and to the beasts of the earth. And Zedekiah king of Iudah, and his Princes will I give into the hand of their enemies, and into the hand of them that seeke their life, and into the hand of the king of Babylons armie, which are gone up from you. Behold, I will command, saith the LORD, and cause them to returne to this citie, and they shall fight against it, and take it, and burne it with fire, and I will make the cities of Iudah a desolation without an inhabitant.

CHAPTER XXXV

By the obedience of the Rechabites,

THE word which came unto Ieremiah from the LORD, in the daies of Iehoiakim the sonne of Iosiah King of Iudah, saying, Goe unto the house of the Rechabites, and speake unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drinke. Then I tooke Iaazaniah the sonne of Ieremiah the sonne of Habaziniah and his brethren, and all his sonnes, and the whole house of the Rechabites. And I brought them into the house of the LORD, into the chamber of the sonnes of Hanan, the sonne of Igdaliah a man of God, which was by the chamber of the Princes, which was above the chamber of Maaseiah, the sonne of Shallum, the keeper of the doore. And I set before the sonnes of the house of the Rechabites, pottes, full of wine, and cups, and I said unto them, Drinke ye wine. But they said, We will drinke no wine: for Ionadab the sonne of Rechab our father, commanded us, saying; Ye shall drinke no wine, neither ye, nor your sonnes for ever. Neither shall ye build house, nor sow seed, nor plant Vineyard, nor have any: but all your dayes ye shall dwell in tents, that ye may live many dayes in the land where ye be strangers. Thus have we obeyed the voice of Ionadab the sonne of Rechab our father, in all that he hath charged us, to drinke no wine all our dayes, we, our wives, our sonnes, nor our daughters: nor to build houses for us to dwel in, neither have we Vineyard, nor field, nor seed. But wee have dwelt in tents, and have obeyed, and done according to all that Ionadab our father commanded us. But it came to passe when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us goe to Ierusalem for feare of the armie of the Caldeans, and for feare of the armie of the Syrians: so we dwell at Ierusalem.

Ieremiah condemneth the disobedience of the Iewes.

Then came the word of the LORD unto Ieremiah, saying, Thus saith the LORD of hosts, the God of Israel, Goe and tel the men of Iudah, and inhabitants of Ierusalem, Will yee not receive instruction to hearken to my words, saith the LORD? The wordes of Ionadab the sonne of Rechab, that hee commanded his sonnes, not to drinke wine, are performed; for unto this day they drinke none, but obey their fathers commandement: notwithstanding I have spoken unto you, rising early, and speaking, but ye hearkened not unto me. I have sent also unto you all my servants the Prophets, rising up early and sending them, saying, Returne ye now every man from his evil way, and amend your doings, and goe not after other gods to serve them, and ye shall

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dwell in the land, which I have given to you, and to your fathers: but yee have not enclined your eare, nor hearkned unto me. Because the sonnes of Ionadab, the sonne of Rechab, have performed the commaundement of their father, which he commaunded them, but this people hath not hearkened unto me; therefore thus saith the LORD God of hostes, the God of Israel, Behold, I will bring upon Iudah, and upon all the inhabitants of Ierusalem, all the evill that I have pronounced against them: because I have spoken unto them, but they have not heard, and I have called unto them, but they have not answered.

God blesseth the Rechabites for their obedience.

And Ieremiah sayd unto the house of the Rechabites, Thus sayth the LORD of hosts the God of Israel, Because ye have obeyed the commandement of Ionadab your father, and kept all his precepts, and done according unto all that he hath commanded you: therefore thus sayth the LORD of hostes, the God of Israel, Ionadab the son of Rechab shall not want a man to stand before me for ever.

CHAPTER XXXVI

Ieremiah causeth Baruch to write his prophecie,

AND it came to passe in the fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah, that this word came unto Ieremiah from the LORD, saying; Take thee a roule of a booke, and write therein all the words that I have spoken unto thee against Israel, and against Iudah, and against all the nations, from the day I spake unto thee, from the dayes of Iosiah, even unto this day. It may be that the house of Iudah will heare all the evil which I purpose to doe unto them; that they may returne every man from his evill way, that I may forgive their iniquitie, and their sinne. Then Ieremiah called Baruch the sonne of Neriah, and Baruch wrote from the mouth of Ieremiah all the words of the LORD, which he had spoken unto him, upon a roule of a booke. And Ieremiah commanded Baruch, saying, I am shut up, I cannot goe into the house of the LORD. Therefore goe thou and reade in the roule, which thou hast written from my mouth, the wordes of the LORD in the eares of the people in the LORDS house upon the fasting day: and also thou shalt reade them in the eares of all Iudah, that come out of their cities. It may bee they will present their supplication before the LORD, and will returne every one from his evill way; for great is the anger and the furie that the LORD hath pronounced against this people. And Baruch the sonne of Neriah did according to all that Ieremiah the Prophet commanded him, reading in the booke the wordes of the LORD, in the LORDS house. And it came to passe in the fifth

and publikely to reade it.

yeere of Iehoiakim the sonne of Iosiah king of Iudah, in the ninth moneth, that they proclaimed a fast before the LORD to all the people in Ierusalem, and to all the people that came from the cities of Iudah unto Ierusalem. Then read Baruch in the booke, the wordes of Ieremiah in the house of the LORD, in the chamber of Gemariah the sonne of Shaphan the scribe, in the higher court at the entry of the newe gate of the LORDS house, in the eares of all the people.

The Princes having intelligence thereof by Michaiah, send Iehudi to fetch the roule and reade it.

When Michaiah the sonne of Gemariah the sonne of Shaphan had heard out of the booke, all the words of the LORD; then hee went downe into the kings house into the scribes chamber, and loe, all the princes sate there, even Elishama the scribe, and Delaiah the sonne of Shemaiah, and Elnathan the sonne of Achbor, and Gemariah the sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the princes. Then Michaiah declared unto them all the words that hee had heard when Baruch read the booke in the eares of the people. Therefore all the princes sent Iehudi the sonne of Nethaniah, the sonne of Shelemiah, the sonne of Cushi, unto Baruch, saying; Take in thine hand the roule wherein thou hast read in the eares of the people, and come. So Baruch the sonne of Neriah took the roule in his hand, and came unto them. And they sayde unto him, Sit downe now and read it in our eares. So Baruch read it in their eares. Now it came to passe when they had heard all the words, they were afraid both one and other, and sayd unto Baruch, Wee will surely tell the King of all these words. And they asked Baruch, saying, Tell us now, How diddest thou write all these words at his mouth? Then Baruch answered them, Hee pronounced all these words unto me with his mouth, and I wrote them with inke in the Booke. Then said the Princes unto Baruch, Go hide thee, thou and Ieremiah, and let no man know where yee bee.

They will Baruch to hide himselfe and Ieremiah.

The king Iehoiakim being certified thereof, heareth part of it, and burneth the roule.

And they went in to the King into the Court, but they layed up the roule in the chamber of Elishama the Scribe, and told all the words in the eares of the king. So the king sent Iehudi to fet the roule, and hee tooke it out of Elishama the scribes chamber, and Iehudi read it in the eares of the king, and in the eares of all the princes which stood beside the king. Now the king sate in the winter house, in the ninth moneth, and there was a fire on the hearth burning before him. And it came to passe that when Iehudi had read three or foure leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, untill all the roule was consumed in the fire that was on the hearth. Yet they were not afraid, nor rent their garments,

neither the king, nor any of his servants that heard all these words. Neverthelesse Elnathan, and Delaiah and Gemariah had made intercession to the king that he would not burne the roule, but he would not heare them. But the king commaunded Ierahmeel the sonne of Hammelech, and Seraiah the sonne of Azriel, and Shelemiah the sonne of Abdiel, to take Baruch the scribe, and Ieremiah the Prophet: but the LORD hid them.

Ieremiah denounceth his iudgement.

Then the word of the LORD came to Ieremiah (after that the king had burnt the roule and the words which Baruch wrote at the mouth of Ieremiah) saying; Take thee againe another roule, and write in it all the former words that were in the first roule, which Iehoiakim the king of Iudah hath burnt. And thou shalt say to Iehoiakim king of Iudah, Thus sayth the LORD, Thou hast burnt this roule, saying, Why hast thou written therein, saying, The king of Babylon shall certainely come and destroy this land, and shall cause to cease from thence man and beast? Therefore thus saith the LORD of Iehoiakim king of Iudah; He shall have none to sit upon the throne of David, and his dead body shall be cast out in the day to the heate, and in the night to the frost. And I will punish him and his seede, and his servants for their iniquitie, and I will bring upon them, and upon the inhabitants of Ierusalem, and upon the men of Iudah all the evill that I have pronounced against them: but they hearkened not.

Baruch writeth a newe copie.

Then tooke Ieremiah another roule, and gave it to Baruch the scribe the sonne of Neriah, who wrote therein from the mouth of Ieremiah, all the words of the booke which Iehoiakim king of Iudah had burnt in the fire, and there were added besides unto them, many like words.

CHAPTER XXXVII

The Egyptians having raised the siege of the Caldeans, king Zedekiah sendeth to Ieremiah to pray for the people.

AND king Zedekiah the sonne of Iosiah reigned in stead of Coniah the son of Iehoiakim, whom Nebuchad-rezzar king of Babylon made king in the land of Iudah. But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake by the prophet Ieremiah. And Zedekiah the king sent Iehucal the sonne of Shelemiah, and Zephaniah the son of Maaseiah the priest to the prophet Ieremiah, saying, Pray now unto the LORD our God for us. Nowe Ieremiah came in and went out among the people: for they had not put him into prison. Then Pharaohs armie was come forth out of Egypt: and when the Caldeans that besieged Ierusalem, heard tidings of them, they departed from Ierusalem.

CHAPTER XXXVII

Ieremiah prophesieth the Caldeans certaine returne and victory.

Then came the word of the LORD unto the Prophet Ieremiah, saying, Thus saith the LORD, the God of Israel, Thus shall ye say to the king of Iudah, that sent you unto me to enquire of me, Behold, Pharaohs armie which is come forth to helpe you, shall returne to Egypt into their owne land. And the Caldeans shall come againe, and fight against this citie and take it, and burne it with fire. Thus saith the LORD, Deceive not your selves, saying, The Caldeans shall surely depart from us: for they shall not depart. For though yee had smitten the whole armie of the Caldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burne this citie with fire.

He is taken for a fugitive, beaten and put in prison.

And it came to passe that when the armie of the Caldeans was broken up from Ierusalem for feare of Pharaohs armie, then Ieremiah went forth out of Ierusalem to goe into the lande of Beniamin, to separate himselfe thence in the mids of the people. And when he was in the gate of Beniamin, a captaine of the ward was there, whose name was Irijah, the son of Shelemiah, the sonne of Hananiah, and he tooke Ieremiah the Prophet, saying, Thou fallest away to the Caldeans. Then said Ieremiah, It is false, I fall not away to the Caldeans: but he hearkened not to him: so Irijah tooke Ieremiah, and brought him to the princes. Wherfore the princes were wroth with Ieremiah, and smote him, and put him in prison, in the house of Ionathan the scribe, for they had made that the prison.

He assureth Zedekiah of the captivitie.

Intreating for his liberty, he obtaineth some favour.

When Ieremiah was entred into the dungeon, and into the cabbins, and Ieremiah had remained there many dayes: then Zedekiah the king sent and tooke him out, and the king asked him secretly in his house, and said, Is there any word from the LORD? and Ieremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon. Moreover Ieremiah sayd unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that yee have put me in prison? Where are now your prophets, which prophecied unto you, saying, The king of Babylon shall not come against you, nor against this land? Therefore heare now, I pray thee, O my Lord the king; let my supplication, I pray thee, be accepted before thee, that thou cause me not to returne to the house of Ionathan the scribe, lest I die there. Then Zedekiah the king commanded that they should commit Ieremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers streete, untill all the bread in the citie were spent. Thus Ieremiah remained in the court of the prison.

CHAPTER XXXVIII

Ieremiah by a false suggestion is put into the dungeon of Malchiah.

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THEN Shephatiah the sonne of Mattan, and Gedaliah the sonne of Pashur and Iucal the sonne of Shelemiah, and Pashur the sonne of Malchiah heard the words that Ieremiah had spoken unto all the people, saying, Thus saith the LORD, He that remaineth in this citie, shall die by the sword, by the famine, and by the pestilence, but he that goeth forth to the Caldeans, shall live: for he shall have his life for a pray, and shall live. Thus saith the LORD, This citie shall surely be given into the hand of the king of Babylons armie, which shall take it. Therefore the princes sayd unto the king, We beseech thee let this man be put to death: for thus he weakeneth the hands of the men of warre that remaine in this citie, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt. Then Zedekiah the king sayd, Behold, he is in your hand; for the king is not he that can do any thing against you. Then tooke they Ieremiah, and cast him into the dungeon of Malchiah the sonne of Hammelech that was in the court of the prison: and they let downe Ieremiah with cords: and in the dungeon there was no water, but mire: so Ieremiah sunke in the mire.

Ebed-melech, by suite, getteth him some inlargement.

Now when Ebed-melech the Ethiopian, one of the eunuches which was in the kings house, heard that they had put Ieremiah in the dungeon (the king then sitting in the gate of Beniamin) Ebed-melech went foorth out of the kings house, and spake to the king, saying, My lord the king, these men have done evill in all that they have done to Ieremiah the Prophet, whom they have cast into the dungeon, and he is like to die for hunger in the place where he is, for there is no more bread in the city. Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirtie men with thee, and take up Ieremiah the Prophet out of the dungeon before he die. So Ebed-melech tooke the men with him, and went into the house of the king under the treasurie, and tooke thence old cast cloutes, and old rotten ragges, and let them downe by cordes into the dungeon to Ieremiah. And Ebed-melech the Ethiopian said unto Ieremiah, Put now these old cast cloutes and rotten ragges under thine arme-holes, under the cordes. And Ieremiah did so. So they drew up Ieremiah with cordes, and tooke him up out of the dungeon, and Ieremiah remained in the court of the prison.

Then Zedekiah the king sent, and tooke Ieremiah the Prophet unto him into the third entrie that is in the house of the LORD,

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and the king said unto Ieremiah, I will aske thee a thing: hide nothing from me. Then Ieremiah said unto Zedekiah, If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsell, wilt thou not hearken unto me? So the king sware secretly unto Ieremiah, saying, As the LORD liveth that made us this soule, I wil not put thee to death, neither will I give thee into the hand of these men that seeke thy life. Then said Ieremiah unto Zedekiah, Thus saith the LORD the God of hostes, the God of Israel, If thou wilt assuredly goe foorth unto the king of Babylons Princes, then thy soule shall live, and this Citie shall not be burnt with fire, and thou shalt live, and thine house. But if thou wilt not goe foorth to the king of Babylons Princes, then shall this City be given into the hand of the Caldeans, and they shall burne it with fire, and thou shalt not escape out of their hand. And Zedekiah the king said unto Ieremiah, I am afraid of the Iewes that are fallen to the Caldeans, lest they deliver mee into their hand, and they mocke me. But Ieremiah said, They shall not deliver thee: obey, I beseech thee, the voyce of the LORD, which I speake unto thee: so it shall be well unto thee, and thy soule shall live. But if thou refuse to go foorth, this is the word that the LORD hath shewed me. And behold, all the women that are left in the king of Iudah's house, shalbe brought forth to the king of Babylons Princes, and those women shall say, Thy friends have set thee on, and have prevailed against thee: thy feet are sunke in the mire, and they are turned away backe. So they shall bring out all thy wives, and thy children to the Caldeans, and thou shalt not escape out of their hand, but shalt be taken by the hand of the King of Babylon: and thou shalt cause this citie to be burnt with fire.

Upon secret conference, he counsaileth the king by yeelding to save his life.

Then said Zedekiah unto Ieremiah, Let no man know of these words, and thou shalt not die. But if the Princes heare that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king; hide it not from us, and wee wil not put thee to death; also what the king said unto thee: then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to returne to Ionathans house to die there. Then came all the Princes unto Ieremiah, and asked him, and he told them according to all these words, that the king had commanded: so they left off speaking with him, for the matter was not perceived. So Ieremiah abode in the court of the prison, untill the day that Ierusalem was taken, and hee was there when Ierusalem was taken.

By the kings instructions, he concealeth the conference from the Princes.

CHAPTER XXXIX

Ierusalem is taken.

IN the ninth yeere of Zedekiah king of Iudah, in the tenth moneth, came Nebuchad-rezzar king of Babylon, and all his armie against Ierusalem, and they besieged it. And in the eleventh yeere of Zedekiah, in the fourth moneth, the ninth day of the moneth, the citie was broken up. And all the princes of the king of Babylon came in, and sate in the middle gate, even Nergal-Sharezer, Samgar-Nebo, Sarsechim, Rabsaris, Nergal-Sharezer, Rabmag, with all the residue of the princes of the king of Babylon.

Zedekiah is made blinde, and sent to Babylon.

And it came to passe, that when Zedekiah the king of Iudah saw them and all the men of warre, then they fled and went forth out of the citie by night, by the way of the kings gârden, by the gate betwixt the two walles, and hee went out the way of the plaine. But the Caldeans armie pursued after them, and overtooke Zedekiah in the plaines of Iericho: and when they had taken him, they brought him up to Nebuchad-nezzar king of Babylon to Riblah in the land of Hamath, where he gave iudgement upon him. Then the king of Babylon slewe the sonnes of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Iudah. Moreover he put out Zedekiahs eyes, and bound him with chaines, to cary him to Babylon.

The city ruinated,

the people captivated.

And the Caldeans burnt the kings house, and the houses of the people with fire, and brake downe the wals of Ierusalem. Then Nebuzaradan the captaine of the guard caried away captive into Babylon the remnant of the people that remained in the citie, and those that fell away, that fell to him, with the rest of the people that remained. But Nebuzaradan the captaine of the guard left of the poore of the people which had nothing, in the land of Iudah, and gave them vineyards and fieldes at the same time.

Nebuchad-rezzars charge for the good usage of Ieremiah.

Now Nebuchad-rezzar king of Babylon gave charge concerning Ieremiah to Nebuzaradan the captaine of the guard, saying; Take him, and looke well to him, and doe him no harme, but doe unto him even as he shall say unto thee. So Nebuzaradan the captaine of the guard sent, and Nebushasban, Rabsaris, and Nergal-Sharezer, Rabmag, and all the King of Babylons Princes: even they sent, and tooke Ieremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam, the sonne of Shaphan, that hee should carie him home: so hee dwelt among the people.

Gods promise to Ebed-melech.

Now the word of the LORD came unto Ieremiah, while hee was shut up in the court of the prison, saying; Goe and speake to Ebed-melech the Ethiopian, saying, Thus sayth the LORD of hostes

the God of Israel, Behold, I will bring my words upon this citie for evill, and not for good, and they shall be accomplished in that day before thee. But I will deliver thee in that day, sayth the LORD, and thou shalt not be given into the hand of the men of whom thou art afraid. For I wil surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a pray unto thee, because thou hast put thy trust in me, sayth the LORD.

CHAPTER XL

Ieremiah being set free by Nebuzaradan, goeth to Gedaliah.

THE word which came to Ieremiah from the LORD after that Nebuzaradan the captaine of the guard had let him goe from Ramath, when hee had taken him being bound in chaines among all that were caried away captive of Ierusalem and Iudah, which were caried away captive unto Babylon. And the captaine of the gard took Ieremiah, and sayd unto him, The LORD thy God hath pronounced this evill upon this place. Now the LORD hath brought it, and done according as he hath sayd: because yee have sinned against the LORD, and have not obeyed his voyce, therefore this thing is come upon you. And now behold, I loose thee this day from the chaines which were upon thine hand: if it seeme good unto thee to come with me into Babylon, come, and I will looke well unto thee: but if it seeme ill unto thee to come with me into Babylon, forbeare: behold, all the land is before thee: whither it seemeth good and convenient for thee to goe, thither goe. Now while he was not yet gone backe, he sayd, Goe backe also to Gedaliah the sonne of Ahikam the sonne of Shaphan, whom the king of Babylon hath made governour over all the cities of Iudah, and dwell with him among the people: or goe wheresoever it seemeth convenient unto thee to goe. So the captaine of the gard gave him vitailes and a reward, and let him goe. Then went Ieremiah unto Gedaliah the sonne of Ahikam to Mizpah, and dwelt with him among the people, that were left in the land.

The dispersed Iewes repaire unto him.

Now when all the captaines of the forces which were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the sonne of Ahikam governour in the land, and had committed unto him men, and women and children, and of the poore of the land, of them that were not caried away captive to Babylon; then they came to Gedaliah to Mizpah, even Ishmael the sonne of Nethaniah, and Iohanan, and Ionathan the sonnes of Kareah, and Seraiah the sonne of Tanhumeth, and the sonnes of Ephai the Netophathite, and Iezaniah the sonne of a

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Maachathite, they and their men. And Gedaliah the sonne of Ahikam the sonne of Shaphan, sware unto them and to their men, saying, Feare not to serve the Caldeans: dwell in the land and serve the king of Babylon, and it shalbe well with you. As for me, behold, I will dwell at Mizpah to serve the Caldeans, which will come unto us: but yee, gather yee wine, and summer fruits, and oyle, and put them in your vessels, and dwell in your cities, that yee have taken. Likewise when all the Iewes that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Iudah, and that he had set over them Gedaliah the sonne of Ahikam the sonne of Shaphan; even all the Iewes returned out of all places whither they were driven, and came to the land of Iudah, to Gedaliah unto Mizpah, and gathered wine and summer fruits, very much.

Iohanan revealing Ishmaels conspiracie, is not beleeved.

Moreover Iohanan the sonne of Kareah, and all the captaines of the forces that were in the fields, came to Gedaliah to Mizpah, and sayd unto him, Doest thou certainly know, that Baalis the king of the Ammonites hath sent Ishmael the sonne of Nethaniah to slay thee? But Gedaliah the sonne of Ahikam beleeved them not. Then Iohanan the sonne of Kareah, spake to Gedaliah in Mizpah secretly, saying, Let me goe, I pray thee, and I will slay Ishmael the sonne of Nethaniah, and no man shall know it. Wherefore should he slay thee, that all the Iewes which are gathered unto thee should be scattered, and the remnant in Iudah perish? But Gedaliah the sonne of Ahikam sayd unto Iohanan the sonne of Kareah; Thou shalt not do this thing, for thou speakest falsely of Ishmael.

CHAPTER XLI

Ishmael, trecherously killing Gedaliah and others, purposeth with the residue to flie unto the Ammonites.

NOW it came to passe in the seventh moneth, that Ishmael the sonne of Nethaniah the sonne of Elishamah of the seede royall, and the princes of the king, even tenne men with him, came unto Gedaliah the sonne of Ahikam to Mizpah, and there they did eate bread together in Mizpah. Then arose Ishmael the sonne of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the sonne of Shaphan with the sword, and slew him, whome the king of Babylon had made governour over the land. Ishmael also slew all the Iewes that were with him, even with Gedaliah at Mizpah, and the Caldeans that were found there, and the men of warre. And it came to passe the second day after he had

slaine Gedaliah, and no man knew it, that there came certaine from Shechem, from Shiloh, and from Samaria, even fourescore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring them to the house of the LORD. And Ishmael the sonne of Nethaniah went foorth from Mizpah to meete them, weeping all along as hee went: and it came to passe as hee met them, he said unto them, Come to Gedaliah the sonne of Ahikam. And it was so when they came into the midst of the citie, that Ishmael the sonne of Nethaniah slew them, and cast them into the midst of the pit, he, and the men that were with him. But ten men were found among them, that said unto Ishmael, Slay us not: for we have treasures in the field, of wheate, and of barley, and of oyle, and of hony: so he forbare, and slewe them not among their brethren. Now the pit wherein Ishmael had cast all the dead bodies of the men (whom he had slaine because of Gedaliah) was it, which Asa the king had made, for feare of Baasha king of Israel, and Ishmael the sonne of Nethaniah filled it with them that were slaine. Then Ishmael caried away captive all the residue of the people, that were in Mizpah, even the kings daughters, and al the people that remained in Mizpah, whom Nebuzaradan the captaine of the guard had committed to Gedaliah the sonne of Ahikam, and Ishmael the sonne of Nethaniah caried them away captive, and departed to goe over to the Ammonites.

Iohanan recovereth the captives, and mindeth to fly into Egypt.

But when Iohanan the sonne of Kareah, and all the captaines of the forces that were with him, heard of all the evill that Ishmael the sonne of Nethaniah had done, then they tooke all the men, and went to fight with Ishmael the sonne of Nethaniah, and found him by the great waters that are in Gibeon. Now it came to passe that when al the people which were with Ishmael, sawe Iohanan the sonne of Kareah, and all the captaines of the forces, that were with him, then they were glad. So all the people that Ishmael had caried away captive from Mizpah cast about and returned, and went unto Iohanan the sonne of Kareah. But Ishmael the sonne of Nethaniah escaped from Iohanan with eight men, and went to the Ammonites. Then tooke Iohanan the sonne of Kareah, and all the captaines of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the sonne of Nethaniah, from Mizpah (after that he had slaine Gedaliah the sonne of Ahikam,) even mighty men of warre, and the women, and the children, and the eunuches whom he had brought againe from Gibeon. And they departed and dwelt in the habitation of Chimham, which is by

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Bethlehem, to goe to enter into Egypt, because of the Caldeans: for they were afraid of them, because Ishmael the sonne of Nethaniah had slaine Gedaliah the sonne of Ahikam, whom the king of Babylon made governour in the land.

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Iohanan desireth Ieremiah to enquire of God, promising obedience to his will.

THEN all the captaines of the forces, and Iohanan the sonne of Kareah, and Iezaniah the sonne of Hoshaiah, and all the people from the least even unto the greatest, came neere, and said unto Ieremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the LORD thy God, even for all this remnant (for we are left but a few of many, as thine eies do behold us) that the LORD thy God may shew us the way wherein we may walke, and the thing that we may doe. Then Ieremiah the prophet sayd unto them, I have heard you; behold, I will pray unto the LORD your God, according to your words, and it shall come to passe that whatsoever thing the LORD shall answere you, I will declare it unto you: I will keepe nothing backe from you. Then they sayd to Ieremiah, The LORD be a true and faithfull witnesse betweene us, if we doe not, even according to all things for the which the LORD thy God shall send thee to us. Whether it be good, or whether it be evill, we will obey the voice of the LORD our God, to whom we send thee, that it may be well with us, when we obey the voice of the LORD our God.

Ieremiah assureth him of safety in Iudea,

And it came to passe after tenne dayes, that the word of the LORD came unto Ieremiah. Then called hee Iohanan the sonne of Kareah, and all the captaines of the forces which were with him, and all the people, from the least, even to the greatest, and said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him: If ye will still abide in this land, then will I build you, and not pull you downe, and I will plant you, and not plucke you up: for I repent mee of the evill, that I have done unto you. Be not afraid of the king of Babylon, of whom yee are afraid: be not afraid of him, saith the LORD: for I am with you to save you, and to deliver you from his hand. And I will shew mercies unto you, that he may have mercy upon you; and cause you to returne to your owne land.

and destruction in Egypt.

But if ye say, We will not dwell in this land, neither obey the voice of the LORD your God, saying, No, but we will goe into the land of Egypt, where we shall see no warre, nor heare the sound

of the Trumpet, nor have hunger of bread, and there will we dwell: (and now therefore heare the word of the LORD, yee remnant of Iudah, Thus saith the LORD of hostes the God of Israel, If ye wholly set your faces to enter into Egypt, and goe to soiourne there:) then it shall come to passe, that the sword which yee feared, shall overtake you there in the land of Egypt, and the famine whereof yee were afraid, shall follow close after you in Egypt, and there ye shall die. So shall it bee with all the men that set their faces to goe into Egypt to soiourne there, they shall die by the sword, by the famine, and by the pestilence: and none of them shall remaine or escape from the evil that I will bring upon them. For thus saith the LORD of hosts the God of Israel, As mine anger and my furie hath bene powred foorth upon the inhabitants of Ierusalem: so shall my furie bee powred foorth upon you, when yee shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproch, and ye shall see this place no more.

He reproveth their hypocrisie in requiring of the Lord, that which they meant not.

The LORD hath said concerning you, O ye remnant of Iudah, Goe ye not into Egypt: know certainly, that I have admonished you this day. For ye dissembled in your hearts when ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God, and according unto all that the LORD our God shall say, so declare unto us, and we wil doe it. And now I have this day declared it to you, but ye have not obeied the voice of the LORD your God, nor any thing for the which he hath sent me unto you. Now therefore know certainly, that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to goe and to soiourne.

CHAPTER XLIII

Iohanan, discrediting Ieremiahs prophecie, carieth Ieremiah and others into Egypt.

AND it came to passe that when Ieremiah had made an end of speaking unto all the people, al the words of the LORD their God, for which the LORD their God had sent him to them, even all these words; then spake Azariah the sonne of Hoshaiah, and Iohanan the sonne of Kareah, and all the proud men, saying unto Ieremiah, Thou speakest falsly: the LORD our God hath not sent thee to say, Goe not into Egypt, to soiourne there. But Baruch the sonne of Neriah setteth thee on against us, for to deliver us into the hand of the Caldeans, that they might put us to death, and carie us away captives into Babylon. So Iohanan the sonne of Kareah, and all the captaines of the forces, and all the people, obeied not the voice of the LORD, to dwell in

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the land of Iudah. But Iohanan the sonne of Kareah, and all the captaines of the forces, tooke all the remnant of Iudah, that were returned from all nations whither they had bene driven, to dwell in the land of Iudah, even men, and women, and children, and the kings daughters, and every person that Nebuzaradan the captaine of the guard had left with Gedaliah the sonne of Ahikam, the sonne of Shaphan, and Ieremiah the Prophet, and Baruch the sonne of Neriah. So they came into the land of Egypt: for they obeyed not the voyce of the LORD, thus came they even to Tahpanhes.

Ieremiah prophecieth by a type the conquest of Egypt, by the Babylonians.

Then came the word of the LORD unto Ieremiah in Tahpanhes, saying; Take great stones in thine hand, and hide them in the clay in the bricke kill, which is at the entry of Pharaohs house in Tahpanhes, in the sight of the men of Iudah: and say unto them, Thus saieth the LORD of hosts the God of Israel; Beholde, I will send and take Nebuchadrezzar the king of Babylon my servant, and will set his throne upon these stones that I have hidde, and hee shall spread his royall pavilion over them. And when he commeth, hee shall smite the land of Egypt, and deliver such as are for death, to death; and such as are for captivitie to captivitie; and such as are for the sword, to the sword. And I wil kindle a fire in the houses of the gods of Egypt, and hee shall burne them, and carry them away captives, and hee shall aray himselfe with the land of Egypt, as a shepheard putteth on his garment, and hee shall goe forth from thence in peace. He shall breake also the images of Beth-shemesh that is in the land of Egypt, and the houses of the gods of the Egyptians shall he burne with fire.

CHAPTER XLIIII

Ieremiah expresseth the desolation of Iudah for their idolatry.

THE word that came to Ieremiah concerning all the Iewes which dwel in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the countrey of Pathros, saying, Thus saith the LORD of hosts, the God of Israel; Ye have seene all the evill that I have brought upon Ierusalem, and upon all the cities of Iudah: and behold, this day they are a desolation, and no man dwelleth therein, because of their wickednes which they have committed, to provoke me to anger, in that they went to burne incense, and to serve other gods, whom they knew not, neither they, you, nor your fathers. Howbeit I sent unto you all my servants the Prophets, rising early and sending them, saying, Oh doe not this abominable thing that I hate. But they hearkened not, nor enclined their eare to turne from

their wickednes, to burne no incense unto other gods. Wherefore my furie and mine anger was powred forth, and was kindled in the cities of Iudah, and in the streets of Ierusalem, and they are wasted and desolate, as at this day. Therefore now thus saith the LORD the God of hostes, the God of Israel, Wherefore commit ye this great evill against your soules, to cut off from you man and woman, childe and suckling out of Iudah, to leave you none to remaine, in that yee provoke mee unto wrath with the workes of your hands, burning incense unto other gods in the land of Egypt whither ye bee gone to dwell, that yee might cut your selves off, and that ye might be a curse, and a reproch among all the nations of the earth? Have ye forgotten the wickednes of your fathers, and the wickednesse of the kings of Iudah, and the wickednes of their wives, and your owne wickednesse, and the wickednesse of your wives, which they have committed in the land of Iudah, and in the streets of Ierusalem? They are not humbled even unto this day, neither have they feared, nor walked in my Law, nor in my Statutes that I set before you, and before your fathers.

Hee prophesieth their destruction, who commit idolatry in Egypt.

Therefore thus sayeth the LORD of hostes, the God of Israel, Behold, I wil set my face against you for evill, and to cut off all Iudah. And I will take the remnant of Iudah, that have set their faces to goe into the land of Egypt to soiourne there, and they shall all be consumed and fall in the land of Egypt: they shall even bee consumed by the sword, and by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and they shalbe an execration and an astonishment, and a curse, and a reproch. For I will punish them that dwell in the land of Egypt, as I have punished Ierusalem, by the sword, by the famine, and by the pestilence; so that none of the remnant of Iudah which are gone into the land of Egypt to soiourne there, shall escape or remaine, that they should returne into the land of Iudah to the which they have a desire to returne to dwell there: for none shall returne but such as shall escape.

The obstinacie of the Iewes.

Then all the men which knew that their wives had burnt incense unto other Gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt in Pathros, answered Ieremiah, saying, As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee. But we will certainly doe whatsoever thing goeth forth out of our owne mouth, to burne incense unto the queene of heaven, and to powre out drinke offrings unto her, as we have done, we and our fathers, our kings and our princes in the cities

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of Iudah, and in the streetes of Ierusalem: for then had we plentie of vitailes, and were well, and saw no evill. But since we left off to burne incense to the queene of heaven, and to powre out drinke offrings unto her, we have wanted all things, and have beene consumed by the sword, and by the famine. And when we burnt incense to the queene of heaven, and powred out drinke offrings unto her, did we make her cakes to worship her, and powre out drinke offrings unto her without our men?

Ieremiah threatneth them for the same,

Then Ieremiah sayd unto all the people, to the men and to the women, and to all the people which had given him that answere, saying; The incense that yee burnt in the cities of Iudah, and in the streetes of Ierusalem, yee and your fathers, your kings and your princes, and the people of the land, did not the LORD remember them, and came it not into his minde? so that the LORD could no longer beare, because of the evill of your doings, and because of the abominations, which yee have committed: therefore is your land a desolation, and an astonishment, and a curse without an inhabitant, as at this day. Because you have burnt incense, and because yee have sinned against the LORD, and have not obeyed the voyce of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies: therefore this evill is happened unto you, as at this day. Moreover Ieremiah sayd unto all the people, and to all the women; Heare the word of the LORD, all Iudah, that are in the land of Egypt. Thus saith the LORD of hostes the God of Israel, saying; Yee and your wives have both spoken with your mouths, and fulfilled with your hand, saying; We will surely performe our vowes that we have vowed, to burne incense to the queene of heaven, and to powre out drinke offrings unto her: yee will surely accomplish your vowes, and surely performe your vowes. Therefore heare yee the word of the LORD, all Iudah that dwell in the land of Egypt, Behold, I have sworne by my great Name, saith the LORD, that my Name shal no more be named in the mouth of any man of Iudah, in all the land of Egypt, saying, The Lord GOD liveth. Behold, I will watch over them for evill, and not for good, and all the men of Iudah that are in the land of Egypt shalbe consumed by the sword, and by the famin, until there be an end of them. Yet a small number that escape the sword, shall returne out of the land of Egypt into the land of Iudah: and all the remnant of Iudah that are gone into the land of Egypt to soiourne there, shall know whose wordes shall stand, mine or theirs.

And for a signe, prophecieth the destruction of Egypt.

And this shalbe a signe unto you, saith the LORD, that I will punish you in this place, that ye may knowe that my words shal surely stand against you for evill. Thus saith the LORD, Behold,

I will give Pharaoh-Hophra king of Egypt into the hand of his enemies, and into the hande of them that seeke his life, as I gave Zedekiah king of Iudah into the hand of Nebuchad-rezzar king of Babylon his enemy, and that sought his life.

CHAPTER XLV

Baruch being dismayed,

THE word that Ieremiah the Prophet spake unto Baruch the sonne of Neriah, when he had written these words in a booke at the mouth of Ieremiah, in the fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah, saying, Thus saith the LORD the God of Israel unto thee, O Baruch, Thou didst say, Woe is me now, for the LORD hath added griefe to my sorow, I fainted in my sighing, and I find no rest.

Ieremiah instructeth and comforteth him.

Thus shalt thou say unto him, The LORD saith thus, Behold, that which I have built will I breake downe, and that which I have planted I will plucke up, even this whole land: and seekest thou great things for thy selfe? seeke them not: for behold, I wil bring evill upon all flesh, saith the LORD: but thy life will I give unto thee for a pray in all places whither thou goest.

CHAPTER XLVI

Ieremiah prophesieth the overthrow of Pharaohs armie at Euphrates,

THE word of the LORD which came to Ieremiah the Prophet, against the Gentiles, against Egypt, against the armie of Pharaoh Necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchad-rezzar king of Babylon smote in the fourth yeere of Iehoiakim the son of Iosiah king of Iudah. Order ye the buckler and shield, and draw neere to battell. Harnesse the horses, and get up ye horsemen, and stand forth with your helmets, furbish the speares, and put on the brigandines. Wherefore have I seene them dismaid, and turned away backe? and their mightie ones are beaten downe, and are fled apace, and looke not back: for feare was round about, saith the LORD. Let not the swift flee away, nor the mightie man escape: they shal stumble and fall toward the North by the river Euphrates. Who is this that commeth up as a flood, whose waters are moved as the rivers? Egypt riseth up like a flood, and his waters are moved like the rivers, and he saith, I wil goe up, and will cover the earth, I will destroy the citie and the inhabitants thereof. Come up ye horses, and rage yee charets, and let the mightie men come forth, the Ethiopians and the Libyans that handle the shield, and the Lydians that handle and bend the

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bow. For this is the day of the Lord GOD of hostes, a day of vengeance, that he may avenge him of his adversaries: and the sword shal devoure, and it shall be satiate, and made drunke with their blood: for the Lord GOD of hosts hath a sacrifice in the North countrey by the river Euphrates. Goe up into Gilead, and take balme, O virgine, the daughter of Egypt: in vaine shalt thou use many medicines: for thou shalt not be cured. The nations have heard of thy shame, and thy crie hath filled the land: for the mightie man hath stumbled against the mightie, and they are fallen both together.

and the conquest of Egypt, by Nebuchadrezzar.

The word that the LORD spake to Ieremiah the Prophet, how Nebuchadrezzar King of Babylon should come and smite the land of Egypt. Declare ye in Egypt, and publish in Migdol, and publish in Noph, and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shal devoure round about thee. Why are thy valiant men swept away? they stood not, because the LORD did drive them. He made many to fall, yea one fell upon another, and they said, Arise, and let us goe againe to our owne people, and to the land of our nativitie, from the oppressing sword. They did crie there, Pharaoh king of Egypt is but a noise, he hath passed the time appointed. As I live, saith the King, whose Name is the LORD of hostes, Surely as Tabor is among the mountaines, and as Carmel by the Sea, so shall hee come. Oh thou daughter dwelling in Egypt, furnish thy selfe to goe into captivitie: for Noph shalbe waste and desolate without an inhabitant. Egypt is like a very faire heifer, but destruction commeth: it commeth out of the North. Also her hired men are in the midst of her, like fatted bullocks, for they also are turned backe, and are fled away together; they did not stand, because the day of their calamitie was come upon them, and the time of their visitation. The voice thereof shal goe like a serpent, for they shall march with an armie, and come against her with axes, as hewers of wood. They shall cut downe her forrest, saith the LORD, though it cannot be searched, because they are more then the grashoppers, and are innumerable. The daughter of Egypt shalbe confounded, she shalbe delivered into the hand of the people of the North. The LORD of hostes the God of Israel saith, Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings, even Pharaoh, and all them that trust in him. And I will deliver them into the hand of those that seeke their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants, and afterwards it shalbe inhabited, as in the dayes of old, saith the LORD.

CHAPTER XLVI

He comforteth Iacob in their chastisement.

But feare not thou, O my servant Iacob, and be not dismaied, O Israel: for behold, I will save thee from afarre off, and thy seed from the land of their captivitie, and Iacob shall returne and be in rest and at ease, and none shall make him afraid. Feare thou not, O Iacob my servant, saith the LORD, for I am with thee, for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee, but correct thee in measure, yet will I not leave thee wholly unpunished.

CHAPTER XLVII

The destruction of the Philistines.

THE word of the LORD that came to Ieremiah the Prophet against the Philistines, before that Pharaoh smote Gaza. Thus saith the LORD, Behold, waters rise up out of the North, and shall be an overflowing flood, and shall overflow the land, and all that is therein, the citie, and them that dwell therein: then the men shall crie, and all the inhabitants of the land shall howle. At the noise of the stamping of the hoofes of his strong horses, at the rushing of his charets, and at the rumbling of his wheeles, the fathers shall not looke backe to their children for feeblenesse of handes. Because of the day that commeth to spoile all the Philistines, and to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will spoile the Philistines, the remnant of the countrey of Caphtor. Baldnesse is come upon Gaza. Ashkelon is cut off with the remnant of their valley: how long wilt thou cut thy selfe? O thou sword of the LORD, how long will it be ere thou be quiet? put up thy selfe into thy scabberd, rest and be still. How can it bee quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea shoare? there hath he appointed it.

CHAPTER XLVIII

The iudgement of Moab,

AGAINST Moab thus sayth the LORD of hostes, the God of Israel, Woe unto Nebo, for it is spoiled: Kiriathaim is confounded and taken. Misgab is confounded and dismayed. There shall bee no more prayse of Moab: in Heshbon they have devised evill against it; come and let us cut it off from being a nation; also thou shalt bee cut downe, O Madmen, the sword shall pursue thee. A voice of crying shall be from Horonaim; Spoiling and great destruction. Moab is destroyed, her little ones have caused a crie to be heard. For in the going up of Luhith continuall weeping shall go up; for in the going

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downe of Horonaim the enemies have heard a crie of destruction. Flee, save your lives, and be like the heath in the wildernesse.

for their pride,

For because thou hast trusted in thy workes, and in thy treasures, thou shalt also be taken, and Chemosh shall goe foorth into captivitie with his priests and his princes together. And the spoyler shall come upon every citie, and no citie shall escape: the valley also shal perish, and the plaine shall be destroyed, as the LORD hath spoken. Give wings unto Moab, that it may flee and get away: for the cities thereof shalbe desolate, without any to dwell therein. Cursed be he that doeth the worke of the LORD deceitfully, and cursed be he that keepeth backe his sword from blood.

for their securitie,

Moab hath bene at ease from his youth, and hee hath setled on his lees, and hath not been emptied from vessell to vessell, neither hath he gone into captivitie: therefore his taste remained in him, and his sent is not changed. Therfore behold, the dayes come, sayth the LORD, that I will send unto him wanderers that shall cause him to wander, and shall emptie his vessels, and breake their bottles. And Moab shall bee ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence.

for their carnall confidence,

How say yee, We are mightie and strong men for the warre? Moab is spoiled and gone up out of her cities, and his chosen yong men are gone downe to the slaughter, sayth the King, whose Name is the LORD of hostes. The calamitie of Moab is neere to come, and his affliction hasteth fast. All yee that are about him bemoane him, and all yee that know his Name, say, How is the strong staffe broken, and the beautifull rod! Thou daughter that doest inhabit Dibon, come downe from thy glory, and sit in thirst; for the spoiler of Moab shall come upon thee, and he shall destroy thy strong holdes. O inhabitant of Aroer, stand by the way and espie, aske him that fleeth, and her that escapeth, and say, What is done? Moab is confounded, for it is broken downe: howle and cry, tell ye it in Arnon, that Moab is spoiled, and iudgement is come upon the plaine countrey, upon Holon, and upon Iahazah, and upon Mephaath, and upon Dibon, and upon Nebo, and upon Beth-diblathaim, and upon Kiriathaim, and upon Beth-Gamul, and upon Beth-meon, and upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab farre or neere. The horne of Moab is cut off, and his arme is broken, saith the LORD.

and for their contempt of God and his people.

Make ye him drunken: for hee magnified himselfe against the LORD: Moab also shall wallow in his vomit, and he also shalbe in derision. For was not Israel a derision unto thee? was hee found among theeves? for since thou spakest of him, thou skippedst for

ioy. O yee that dwell in Moab, leave the cities and dwell in the rocke, and be like the dove that maketh her nest in the sides of the holes mouth. We have heard the pride of Moab, (he is exceeding proud) his loftinesse and his arrogancie, and his pride, and the hautinesse of his heart. I knowe his wrath, sayeth the LORD, but it shall not be so, his lyes shall not so effect it. Therefore will I howle for Moab, and I will cry out for all Moab, mine heart shall mourne for the men of Kir-heres. O vine of Sibmah, I wil weepe for thee, with the weeping of Iazer; thy plants are gone over the sea, they reach even to the sea of Iazer, the spoiler is fallen upon thy summer fruits, and upon thy vintage. And ioy and gladnesse is taken from the plentifull field, and from the land of Moab, and I have caused wine to faile from the winepresses, none shall tread with shouting, their showting shall be no showting. From the cry of Heshbon even unto Elealeh, and even unto Iahaz have they uttered their voyce, from Zoar even unto Horonaim as an heifer of three yeeres old: for the waters also of Nimrim shall be desolate. Moreover, I will cause to cease in Moab, saith the LORD, him that offereth in the high places, and him that burneth incense to his Gods. Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres: because the riches that hee hath gotten is perished. For every head shall be bald, and every beard clipt: upon all the hands shall be cuttings, and upon the loines sackcloth. There shall be lamentation generally upon all the house toppes of Moab, and in the streetes thereof: for I have broken Moab like a vessell, wherin is no pleasure, saith the LORD. They shall howle, saying; How is it broken downe? how hath Moab turned the backe with shame? so shall Moab be a derision, and a dismaying to all them about him. For thus saith the LORD, Behold, hee shall fly as an eagle, and shall spread his wings over Moab. Kerioth is taken, and the strong holds are surprised, and the mighty mens hearts in Moab at that day shall be as the heart of a woman in her pangs. And Moab shall be destroyed from being a people, because he hath magnified himselfe against the LORD. Feare, and the pit, and the snare shall be upon thee, O inhabitant of Moab, saith the LORD. Hee that fleeth from the feare shall fall into the pit, and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, even upon Moab, the yeere of their visitation, saith the LORD. They that fled, stood under the shadow of Heshbon, because of the force: but a fire shall come forth out of Heshbon, and a flame from the middest of Sihon, and shall devoure the corner of

CHAPTER XLVIII

Moab, and the crowne of the head of the tumultuous ones. Woe be unto thee, O Moab, the people of Chemosh perisheth: for thy sonnes are taken captives, and thy daughters captives.

The restauration of Moab.

Yet will I bring againe the captivitie of Moab in the later dayes, saith the LORD. Thus farre is the iudgement of Moab.

CHAPTER XLIX

The iudgement of the Ammonites.

CONCERNING the Ammonites, thus sayth the LORD; Hath Israel no sonnes? hath he no heire? Why then doth their king inherit God, and his people dwell in his cities? Therfore behold, the dayes come, saith the LORD, that I will cause an alarme of warre to be heard in Rabbah of the Ammonites, and it shall be a desolate heape, and her daughters shall be burnt with fire: then shall Israel be heire unto them that were his heires, saith the LORD. Howle, O Heshbon, for Ai is spoiled: cry yee daughters of Rabbah, gird yee with sackcloth: lament and runne to and fro by the hedges: for their king shall goe into captivitie: and his priests and his princes together. Wherfore gloriest thou in the valleys, thy flowing valley, O backsliding daughter? that trusted in her treasures, saying; Who shall come unto mee? Behold, I will bring a feare upon thee, saith the LORD God of hostes, from all those that be about thee, and yee shall be driven out every man right forth, and none shal gather up him that wandereth. And afterward I will bring againe the captivitie of the children of Ammon, saith the LORD.

Their restauration.

The iudgement of Edom,

Concerning Edom thus saith the LORD of hosts, Is wisedome no more in Teman? is counsell perished from the prudent? is their wisedom vanished? Flee ye, turne backe, dwell deepe, O inhabitants of Dedan: for I will bring the calamitie of Esau upon him, the time that I will visite him. If grape gatherers come to thee, would they not leave some gleaning grapes? If theeves by night, they will destroy till they have enough. But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himselfe: his seed is spoiled, and his brethren and his neighbours, and he is not. Leave thy fatherlesse children, I will preserve them alive: and let thy widowes trust in me. For thus saith the LORD, Behold, they whose iudgement was not to drinke of the cup, have assuredly drunken, and art thou he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drinke of it. For I have sworne by my selfe, saith the LORD, that Bozrah shall become a desolation, a reproch, a waste, and a curse, and all the cities thereof shall be perpetuall

wastes. I have heard a rumor from the LORD, and an ambassadour is sent unto the heathen, saying, Gather ye together and come against her, and rise up to the battell. For lo, I wil make thee smal among the heathen, and despised among men. Thy terriblenesse hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rocke, that holdest the height of the hill: thogh thou shouldest make thy nest as high as the eagle, I will bring thee downe from thence, saith the LORD. Also Edom shalbe a desolation: every one that goeth by it shalbe astonished, and shall hisse at all the plagues thereof, as in the overthrow of Sodom and Gomorrah, and the neighbour cities thereof, saith the LORD: no man shall abide there, neither shall a sonne of man dwell in it. Behold, he shal come up like a lyon from the swelling of Iordane against the habitation of the strong: but I wil suddenly make him runne away from her, and who is a chosen man that I may appoynt over her? for who is like mee? and who will appoint me the time? who is that shepheard that will stand before mee? Therfore heare the counsell of the LORD, that he hath taken against Edom, and his purposes that hee hath purposed against the inhabitants of Teman: surely the least of the flocke shall draw them out: surely hee shall make their habitations desolate with them. The earth is moved at the noise of their fall: at the crie, the noise thereof was heard in the red Sea. Behold, he shall come up and flie as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mightie men of Edom, be as the heart of a woman in her pangs.

of Damascus,

Concerning Damascus, Hamath is confounded, and Arpad, for they have heard evil tidings, they are faint hearted, there is sorrow on the sea, it can not be quiet. Damascus is waxed feeble, and turneth her selfe to flee, and feare hath seised on her: anguish and sorrowes have taken her as a woman in travell. How is the citie of praise not left, the citie of my ioy? Therefore her yong men shal fall in her streets, and all the men of warre shall bee cut off in that day, saith the LORD of hosts. And I will kindle a fire in the wall of Damascus, and it shal consume the palaces of Ben-hadad.

of Kedar,

Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchad-rezzar king of Babylon shall smite, Thus saith the LORD: Arise ye, goe up to Kedar, and spoile the men of the East. Their tents and their flocks shall they take away: they shal take to themselves their curtaines and all their vessels, and their camels, and they shal crie unto them, Feare is on every side.

of Hazor,

Flee, get you farre off, dwell deepe, O ye inhabitants of Hazor,

CHAPTER XLIX

saith the LORD: for Nebuchad-rezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you. Arise, get you up unto the wealthy nation that dwelleth without care, saith the LORD, which have neither gates nor barres, which dwell alone. And their camels shall be a bootie, and the multitude of their cattell a spoile, and I will scatter into all winds them that are in the utmost corners, and I will bring their calamitie from all sides thereof, saith the LORD. And Hazor shall be a dwelling for dragons, and a desolation for ever; there shall no man abide there, nor any sonne of man dwell in it.

and of Elam.

The word of the LORD that came to Ieremiah the Prophet against Elam in the beginning of the reigne of Zedekiah king of Iudah, saying, Thus saith the LORD of hosts, Behold, I will breake the bow of Elam, the chiefe of their might. And upon Elam will I bring the foure windes from the foure quarters of heaven, and will scatter them towards all those windes, and there shall be no nation, whither the outcasts of Elam shall not come. For I will cause Elam to bee dismayed before their enemies, and before them that seeke their life: and I will bring evill upon them, even my fierce anger, saith the LORD, and I will send the sword after them, till I have consumed them. And I will set my throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

The restauration of Elam.

But it shall come to passe in the later daies, that I wil bring againe the captivitie of Elam, saith the LORD.

CHAPTER L

The iudgement of Babylon.

THE word that the LORD spake against Babylon, and against the land of the Caldeans by Ieremiah the Prophet. Declare yee among the nations, and publish, and set up a standart, publish and conceale not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces, her idols are confounded, her Images are broken in pieces. For out of the North there commeth up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart both man and beast.

The redemption of Israel.

In those daies, and in that time, saith the LORD, the children of Israel shall come, they, and the children of Iudah together, going and weeping: they shall goe, and seeke the LORD their God. They shall aske the way to Zion with their faces thitherward, saying, Come, and let us ioyne our selves to the LORD, in a perpetuall Covenant that shall not be forgotten. My people hath

bene lost sheepe: their shepheards have caused them to goe astray, they have turned them away on the mountaines: they have gone from mountaine to hill, they have forgotten their resting place. All that found them have devoured them, and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of iustice, even the LORD, the hope of their fathers. Remove out of the midst of Babylon, and goe foorth out of the land of the Caldeans, and be as the hee goats before the flocks.

The iudgement of Babylon.

For loe, I will raise and cause to come up against Babylon, an assembly of great nations from the North countrey, and they shall set themselves in aray against her, from thence shee shalbe taken: their arrowes shalbe as of a mightie expert man: none shall returne in vaine. And Caldea shall bee a spoile: all that spoile her shall be satisfied, saith the LORD. Because ye were glad, because yee reioyced, O ye destroyers of mine heritage, because ye are growen fat, as the heifer at grasse, and bellow as bulles: your mother shalbe sore confounded, she that bare you shalbe ashamed: beholde, the hindermost of the nations shalbe a wildernes, a dry land, and a desert. Because of the wrath of the LORD, it shall not be inhabited, but it shalbe wholly desolate: every one that goeth by Babylon shall be astonished, and hisse at all her plagues. Put your selves in aray against Babylon round about: all ye that bend the bow, shoot at her; spare no arrows: for she hath sinned against the LORD. Shout against her round about: shee hath given her hand: her foundations are fallen, her walls are throwen downe: for it is the vengeance of the LORD: take vengeance upon her; as she hath done, doe unto her. Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for feare of the oppressing sword, they shall turne every one to his people, and they shall flee every one to his owne lande.

The redemption of Israel.

Israel is a scattered sheepe, the lyons have driven him away: first the king of Assyria hath devoured him, and last this Nebuchad-rezzar king of Babylon hath broken his bones. Therefore thus saith the LORD of hostes the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. And I will bring Israel againe to his habitation, and he shal feed on Carmel and Bashan, and his soule shall be satisfied upon mount Ephraim and Gilead. In those dayes, and in that time, sayth the LORD, the iniquitie of Israel shall be sought for, and there shall be none; and the sinnes of Iudah, and they shall not be found: for I will pardon them whom I reserve.

The iudgement of Babylon.

Goe up against the land of Merathaim, even against it, and

CHAPTER L

against the inhabitants of Pekod: waste and utterly destroy after them, sayeth the LORD, and doe according to all that I have commanded thee. A sound of battell is in the land, and of great destruction. How is the hammer of the whole earth cut asunder and broken? how is Babylon become a desolation among the nations? I have laide a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found and also caught, because thou hast striven against the LORD. The LORD hath opened his armorie, and hath brought foorth the weapons of his indignation: for this is the worke of the Lord GOD of hosts, in the land of the Caldeans. Come against her from the utmost border, open her store-houses: cast her up as heapes, and destroy her utterly: let nothing of her be left. Slay all her bullocks: let them goe downe to the slaughter: woe unto them, for their day is come, the time of their visitation. The voice of them that flee and escape out of the land of Babylon to declare in Zion the vengeance of the LORD our God, the vengeance of his Temple. Call together the archers against Babylon: all yee that bend the bow, campe against it round about; let none thereof escape: recompense her according to her worke; according to all that shee hath done, doe unto her: for shee hath bene proud against the LORD, against the Holy one of Israel. Therefore shall her yong men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD. Behold, I am against thee, O thou most proud, sayth the Lord GOD of hostes: for thy day is come, the time that I will visit thee. And the most proude shall stumble and fall, and none shal raise him up: and I will kindle a fire in his cities, and it shall devoure all round about him.

The redemption of Israel.

Thus saith the LORD of hosts; The children of Israel and the children of Iudah were oppressed together, and all that tooke them captives, held them fast, they refused to let them goe. Their Redeemer is strong, the LORD of hosts is his Name, he shall throughly pleade their cause, that hee may give rest to the land, and disquiet the inhabitants of Babylon.

The iudgement of Babylon.

A sword is upon the Caldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men. A sword is upon the lyers, and they shall dote: a sword is upon her mighty men, and they shalbe dismayed. A sword is upon their horses, and upon their charets, and upon all the mingled people that are in the middest of her, and they shall become as women: a sword is upon her treasures, and they shall be robbed. A drought is upon her waters, and they shalbe dried up: for it is the land of graven images, and they are madde upon their idoles.

Therefore the wilde beasts of the desert with the wilde beasts of the Ilands shall dwel there, and the owles shall dwell therein: and it shalbe no more inhabited for ever: neither shall it bee dwelt in from generation to generation. As God overthrew Sodom and Gomorrah, and the neighbour cities thereof, sayth the LORD: so shall no man abide there, neither shal any sonne of man dwell therein. Behold, a people shall come from the North, and a great nation, and many kings shall bee raised up from the coasts of the earth. They shall holde the bow and the lance: they are cruell and will not shewe mercy: their voice shall roare like the sea, and they shall ride upon horses, every one put in aray like a man to the battell, against thee, O daughter of Babylon. The king of Babylon hath heard the report of them, and his hands waxed feeble; anguish tooke hold of him, and pangs as of a woman in travell. Behold, he shall come up like a lyon from the swelling of Iordan, unto the habitation of the strong: but I will make them suddenly runne away from her: and who is a chosen man that I may appoint over her? for who is like me, and who will appoint me the time? and who is that shepheard that will stand before me? Therefore heare yee the counsell of the LORD that hee hath taken against Babylon, and his purposes that he hath purposed against the land of the Caldeans: surely the least of the flocke shall drawe them out: surely he shall make their habitation desolate with them. At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

CHAPTER LI

The severe iudgement of God against Babylon, in revenge of Israel.

THUS saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the middest of them that rise up against me, a destroying wind; and will send unto Babylon fanners, that shall fanne her, and shall emptie her land: for in the day of trouble they shall be against her round about. Against him that bendeth let the archer bend his bow, and against him that lifteth himselfe up in his brigandine; and spare yee not her young men, destroy yee utterly all her hoste. Thus the slaine shall fall in the land of the Caldeans, and they that are thrust through in her streetes. For Israel hath not beene forsaken, nor Iudah of his God, of the LORD of hostes; though their land was filled with sinne against the holy one of Israel. Flee out of the middest of Babylon, and deliver every man his soule: bee not cut off in her iniquitie: for this is the time of the LORDS vengeance: he will render unto her a recompence. Babylon hath beene a

CHAPTER LI

golden cup in the LORDS hand, that made all the earth drunken: the nations have drunken of her wine, therefore the nations are mad. Babylon is suddenly fallen and destroyed: howle for her, take balme for her paine, if so be she may be healed. We would have healed Babylon, but she is not healed: forsake her, and let us goe every one into his owne countrey: for her iudgement reacheth unto heaven, and is lifted up even to the skies. The LORD hath brought forth our righteousnesse: come and let us declare in Zion the worke of the LORD our God. Make bright the arrowes: gather the shields: the LORD hath raised up the spirit of the kings of the Medes: for his device is against Babylon, to destroy it; because it is the vengeance of the LORD, the vengeance of his temple. Set up the standart upon the walles of Babylon, make the watch strong: set up the watchman: prepare the ambushes: for the LORD hath both devised and done that, which hee spake against the inhabitants of Babylon. O thou that dwellest upon many waters, abundant in treasures; thine end is come, and the measure of thy covetousnesse. The LORD of hostes hath sworne by himselfe, saying, Surely I will fill thee with men, as with caterpillers; and they shall lift up a shoute against thee. Hee hath made the earth by his power, he hath established the world by his wisedome, and hath stretched out the heaven by his understanding. When he uttereth his voyce, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth, he maketh lightnings with raine, and bringeth forth the wind out of his treasures. Every man is brutish by his knowledge: every founder is confounded by the graven image: for his moulten image is falsehood, and there is no breath in them. They are vanitie, the worke of errours: in the time of their visitation they shall perish. The portion of Iacob is not like them, for he is the former of all things, and Israel is the rod of his inheritance: the LORD of hostes is his Name. Thou art my battel-axe and weapons of warre: for with thee will I breake in pieces the nations, and with thee will I destroy kingdomes; and with thee will I breake in pieces the horse and his rider, and with thee will I breake in pieces the charet, and his rider; with thee also will I breake in pieces man and woman, and with thee will I breake in pieces old and yong, and with thee will I breake in pieces the yong man and the maide. I will also breake in pieces with thee, the shepheard and his flocke, and with thee will I breake in pieces the husbandman, and his yoke of oxen, and with thee will I breake in pieces Captaines and rulers. And I will render unto Babylon, and to all the inhabitants of Caldea, all their evil that they have

done in Zion in your sight, saith the LORD. Behold, I am against thee, O destroying mountaine, saith the LORD, which destroiest all the earth, and I wil stretch out mine hand upon thee, and roule thee downe from the rockes, and will make thee a burnt mountaine. And they shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be desolate for ever, saith the LORD. Set ye up a standart in the land, blow the trumpet among the nations: prepare the nations against her: call together against her the kingdomes of Ararat, Minni, and Ashchenaz: appoint a captaine against her: cause her horses to come up as the rough caterpillers. Prepare against her the nations with the kings of the Medes, the captaines thereof, and all the rulers thereof, and all the land of his dominion. And the land shall tremble and sorrow: for every purpose of the LORD shalbe performed against Babylon, to make the land of Babylon a desolation without an inhabitant. The mightie men of Babylon have forborne to fight: they have remained in their holdes: their might hath failed, they became as women: they have burnt their dwelling places: her barres are broken. One poste shall runne to meet another, and one messenger to meete another, to shew the king of Babylon that his citie is taken at one end, and that the passages are stopped, and the reedes they have burnt with fire, and the men of warre are afrighted. For thus saith the LORD of hostes, the God of Israel; The daughter of Babylon is like a threshing floore; it is time to thresh her: yet a little while, and the time of her harvest shall come. Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me; he hath made me an emptie vessell: hee hath swallowed mee up like a dragon; he hath filled his bellie with my delicates, he hath cast me out. The violence done to me and to my flesh, be upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Caldea, shall Ierusalem say. Therefore thus saith the LORD, Behold, I wil plead thy cause, and take vengeance for thee, and I will drie up her sea, and make her springs drie. And Babylon shal become heaps, a dwelling place for dragons, an astonishment, and an hissing without an inhabitant. They shall roare together like lions; they shall yell as lions whelps. In their heat I will make their feasts, and I will make them drunken, that they may reioyce, and sleepe a perpetuall sleepe, and not wake, saith the LORD. I will bring them downe like lambes to the slaughter, like rammes with hee goates. How is Sheshach taken? and how is the praise of the whole earth surprised? how is Babylon become an astonishment among the nations? The sea is come up upon

CHAPTER LI

Babylon: she is covered with the multitude of the waves thereof. Her cities are a desolation, a dry land and a wildernes, a land wherein no man dwelleth, neither doeth any sonne of man passe thereby. And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up, and the nations shall not flow together any more unto him, yea, the wall of Babylon shall fall. My people, goe ye out of the midst of her, and deliver ye every man his soule from the fierce anger of the LORD, and lest your heart faint, and ye feare for the rumour that shall be heard in the land: a rumour shall both come one yeere, and after that in another yeere shall come a rumour, and violence in the land, ruler against ruler. Therefore behold, the dayes come, that I will doe iudgment upon the graven images of Babylon, and her whole land shall bee confounded, and all her slaine shall fall in the midst of her. Then the heaven and the earth, and all that is therein, shall sing for Babylon: for the spoilers shall come unto her from the North, saith the LORD. As Babylon hath caused the slaine of Israel to fall: so at Babylon shall fall the slaine of all the earth. Ye that have escaped the sword, go away, stand not still: remember the LORD afarre off: and let Ierusalem come into your mind. We are confounded, because wee have heard reproch, shame hath covered our faces: for strangers are come into the Sanctuaries of the LORDS house. Wherfore behold, the dayes come, saith the LORD, that I will do iudgment upon her graven images, and through all her land the wounded shall grone. Though Babylon should mount up to heaven, and though shee should fortifie the height of her strength, yet from me shall spoilers come unto her, saith the LORD. A sound of a crie commeth from Babylon, and great destruction from the land of the Caldeans. Because the LORD hath spoiled Babylon, and destroyed out of her the great voyce when her waves doe roare like great waters, a noise of their voice is uttered. Because the spoiler is come upon her, even upon Babylon, and her mightie men are taken, every one of their bowes is broken, for the LORD God of recompenses shall surely requite. And I will make drunke her princes and her wise men, her captaines and her rulers, and her mightie men: and they shall sleepe a perpetuall sleepe, and not wake, saith the king, whose Name is the LORD of hosts. Thus saith the LORD of hosts, The broad walles of Babylon shalbe utterly broken, and her high gates shal be burnt with fire, and the people shall labour in vaine, and the folke in the fire, and they shall be weary.

The word which Ieremiah the prophet commanded Seraiah the

sonne of Neriah, the sonne of Maaseiah, when he went with Zedekiah the king of Iudah into Babylon, in the fourth yeere of his reigne, and this Seraiah was a quiet prince. So Ieremiah wrote in a booke all the evill that should come upon Babylon: even all these wordes that are written against Babylon. And Ieremiah said to Seraiah, When thou commest to Babylon, and shalt see, and shalt read all these words, then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remaine in it, neither man nor beast, but that it shalbe desolate for ever. And it shall bee when thou hast made an end of reading this booke, that thou shalt binde a stone to it, and cast it into the midst of Euphrates. And thou shalt say, Thus shall Babylon sinke, and shall not rise from the evill that I will bring upon her: and they shall be wearie. Thus farre are the words of Ieremiah.

Ieremiah delivereth the booke of this prophecie to Sheraiah, to be cast into Euphrates, in token of the perpetuall sinking of Babylon.

CHAPTER LII

ZEDEKIAH was one and twentie yeere olde when he began to reigne, and he reigned eleven yeeres in Ierusalem, and his mothers name was Hamutal the daughter of Ieremiah of Libnah. And hee did that which was evill in the eyes of the LORD, according to all that Iehoiakim had done. For through the anger of the LORD it came to passe in Ierusalem and Iudah, till hee had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

Zedekiah rebelleth.

And it came to passe in the ninth yere of his reigne, in the tenth moneth, in the tenth day of the moneth, that Nebuchadrezzar king of Babylon came, hee, and all his armie against Ierusalem, and pitched against it, and built fortes against it round about. So the citie was besieged unto the eleventh yeere of king Zedekiah. And in the fourth moneth, in the ninth day of the moneth, the famine was sore in the citie, so that there was no bread for the people of the land. Then the city was broken up, and all the men of warre fled, and went foorth out of the citie by night, by the way of the gate between the two wals, which was by the kings garden (now the Caldeans were by the city round about) and they went by the way of the plaine.

Ierusalem is besieged and taken.

But the armie of the Caldeans pursued after the king, and overtooke Zedekiah in the plaines of Iericho, and all his armie was scattered from him. Then they tooke the king, and caried him up unto the king of Babylon to Riblah in the land of Hamath: where he gave iudgement upon him. And the king of Babylon slew the sonnes of Zedekiah before his eyes: he slewe also all the

Zedekiahs sonnes killed, and his owne eyes put out.

CHAPTER LII

princes of Iudah in Riblah. Then he put out the eyes of Zedekiah, and the king of Babylon bound him in chaines, and caried him to Babylon, and put him in prison till the day of his death.

Nebuzaradan burneth and spoileth the citie.

Now in the fifth moneth, in the tenth day of the moneth (which was the nineteenth yeere of Nebuchad-rezzar king of Babylon) came Nebuzaradan captaine of the guard, which served the king of Babylon, into Ierusalem; and burnt the house of the LORD, and the kings house, and all the houses of Ierusalem, and all the houses of the great men burnt he with fire. And all the armie of the Caldeans that were with the captaine of the guard, brake downe all the walles of Ierusalem round about. Then Nebuzaradan the captaine of the guard, caried away captive certaine of the poore of the people, and the residue of the people that remained in the citie, and those that fell away, that fell to the king of Babylon, and the rest of the multitude. But Nebuzaradan the captaine of the guard, left certaine of the poore of the land for Vine-dressers and for husbandmen. Also the pillars of brasse that were in the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, the Caldeans brake, and caried all the brasse of them to Babylon. The cauldrons also, and the shovels, and the snuffers, and the bolles, and the spoones, and all the vessels of brasse wherewith they ministred, tooke they away. And the basons, and the firepans, and the bolles, and the cauldrons, and the candlestickes, and the spoones, and the cuppes; that which was of golde, in golde, and that which was of silver, in silver, tooke the captaine of the guard away: the two pillars, one Sea, and twelve brasen bulles, that were under the bases, which king Solomon had made in the house of the LORD: the brasse of all these vessels was without weight. And concerning the pillars, the height of one pillar was eighteene cubites, and a fillet of twelve cubites did compasse it, and the thickenesse thereof was foure fingers: it was hollow. And a chapiter of brasse was upon it, and the height of one chapiter was five cubites, with networke and pomegranates upon the chapiters round about, all of brasse: the second pillar also and the pomegranates were like unto these. And there were ninetie and sixe pomegranates on a side, and all the pomegranates upon the networke were an hundreth round about.

Hee carieth away the captives.

And the captaine of the guard tooke Seraiah the chiefe Priest, and Zephaniah the second Priest, and the three keepers of the doore. Hee tooke also out of the citie an Eunuch, which had the charge of the men of warre, and seven men of them that were neere the kings person which were found in the citie, and the

principall Scribe of the host, who mustered the people of the land, and threescore men of the people of the land, that were found in the middest of the citie. So Nebuzar-adan the captaine of the guard tooke them, and brought them to the king of Babylon to Riblah. And the king of Babylon smote them, and put them to death in Riblah, in the land of Hamath: thus Iudah was caried away captive out of his owne land. This is the people whom Nebuchad-rezzar caried away captive in the seventh yeere, three thousand Iewes and three and twentie. In the eighteenth yeere of Nebuchad-rezzar hee caried away captive from Ierusalem eight hundreth, thirtie and two persons. In the three and twentith yeere of Nebuchad-rezzar, Nebuzar-adan the captaine of the guard, caried away captive of the Iewes seven hundreth fortie and five persons: all the persons were foure thousand and sixe hundreth.

Evil-merodach advanceth Iehoiakim.

And it came to passe in the seven and thirtieth yeere of the captivitie of Iehoiakin king of Iudah, in the twelfth moneth, in the five and twentieth day of the moneth, that Evil-merodach king of Babylon, in the first yeere of his reigne, lifted up the head of Iehoiakin king of Iudah, and brought him forth out of prison, and spake kindly unto him, and set his throne above the throne of the kings that were with him in Babylon, and changed his prison garments: and hee did continually eate bread before him all the dayes of his life. And for his diet, there was a continuall diet given him of the king of Babylon, every day a portion untill the day of his death, all the dayes of his life.

THE LAMENTATIONS OF IEREMIAH

CHAPTER I

The miserable estate of Ierusalem by reason of her sinne.

OW doeth the citie sit solitarie that was full of people?
How is she become as a widow?
She that was great among the nations, and princesse among the provinces,
How is she become tributarie?
Shee weepeth sore in the night, and her teares are on her cheekes:
Among all her lovers she hath none to comfort her,
All her friends have dealt treacherously with her,
They are become her enemies.
Iudah is gone into captivitie, because of affliction, and because of great servitude:
She dwelleth among the heathen, she findeth no rest:
All her persecutors overtook her betweene the straits.
The wayes of Zion do mourne, because none come to the solemne feasts:
All her gates are desolate: her priests sigh:
Her virgins are afflicted, and she is in bitternesse.
Her adversaries are the chiefe, her enemies prosper:
For the LORD hath afflicted her; for the multitude of her transgressions,
Her children are gone into captivitie before the enemie.
And from the daughter of Zion all her beautie is departed:
Her princes are become like Harts that find no pasture,
And they are gone without strength before the pursuer.
Ierusalem remembred in the dayes of her affliction, and of her miseries,
All her pleasant things that she had in the dayes of old,
When her people fell into the hand of the enemie, and none did helpe her,

The adversaries saw her, and did mocke at her Sabbaths.
Ierusalem hath grievously sinned, therefore she is removed:
All that honoured her, despise her, because they have seene her nakednesse:
Yea, shee sigheth and turneth backward.
Her filthines is in her skirts, she remembreth not her last end,
Therfore she came downe wonderfully: shee had no comforter:
O Lord, behold my affliction: for the enemie hath magnified himselfe.
The adversarie hath spread out his hand upon all her pleasant things:
For she hath seene that the heathen entred into her Sanctuarie,
Whom thou didst command that they should not enter into thy congregation.
All her people sigh, they seek bread,
They have given their pleasant things for meate to relieve the soule:
See, O Lord, and consider: for I am become vile.

Shee complaineth of her griefe,

Is it nothing to you, all ye that passe by?
Behold and see, if there be any sorow like unto my sorowe, which is done unto me,
Wherewith the LORD hath afflicted me, in the day of his fierce anger.
From above hath he sent fire into my bones, and it prevaileth against them:
He hath spread a net for my feete, he hath turned me backe:
He hath made me desolate, and faint all the day.
The yoke of my transgressions is bound by his hand:
They are wreathed, and come up upon my necke: he hath made my strength to fall,
The Lord hath delivered me into their hands, from whom I am not able to rise up.
The Lord hath troden under foot all my mightie men in the midst of me:
He hath called an assembly against mee, to crush my yong men.
The Lord hath troden the virgine, the daughter of Iudah, as in a wine presse.

CHAPTER I

For these things I weepe, mine eye, mine eye runneth downe with water,
Because the comforter that should relieve my soule is farre from me:
My children are desolate, because the enemy prevailed.
Zion spreadeth forth her hands, and there is none to comfort her:
The LORD hath commanded concerning Iacob, that his adversaries should bee round about him:
Ierusalem is as a menstruous woman among them.

and confesseth Gods iudgement to be righteous.

The LORD is righteous, for I have rebelled against his commandement:
Heare, I pray you, all people, and behold my sorow:
My virgins and my yong men are gone into captivitie.
I called for my lovers, but they deceived me:
My priests and mine elders gave up the ghost in the citie,
While they sought their meat to relieve their soules.
Behold, O LORD: for I am in distresse: my bowels are troubled:
Mine heart is turned within mee, for I have grievously rebelled:
Abroad the sword bereaveth, at home there is as death.
They have heard that I sigh, there is none to comfort me:
All mine enemies have heard of my trouble, they are glad that thou hast done it:
Thou wilt bring the day that thou hast called, and they shall be like unto me.
Let all their wickednes come before thee:
And doe unto them, as thou hast done unto me for all my transgressions:
For my sighes are many, and my heart is faint.

CHAPTER II

Ieremiah lamenteth the misery of Ierusalem.

HOW hath the Lord covered the daughter of Zion with a cloud, in his anger,
And cast downe from heaven unto the earth the beautie of Israel,
And remembred not his footstoole in the day of his anger?
The Lord hath swallowed up all the habitations of Iacob, and hath not pitied:
He hath throwen downe in his wrath the strong holds of the daughter of Iudah:

He hath brought them down to the ground:
Hee hath polluted the kingdome and the princes thereof.
He hath cut off in his fierce anger all the horne of Israel:
He hath drawen backe his right hand from before the enemy,
And he burned against Iacob like a flaming fire which devoureth round about.
He hath bent his bow like an enemy: he stood with his right hand as an adversary,
And slew all that were pleasant to the eye,
In the tabernacle of the daughter of Zion: he powred out his furie like fire.
The Lord was as an enemie: he hath swallowed up Israel,
Hee hath swallowed up all her palaces: he hath destroyed his strong holds,
And hath increased in the daughter of Iudah mourning and lamentation,
And he hath violently taken away his tabernacle, as if it were of a garden,
Hee hath destroyed his places of the assembly:
The LORD hath caused the solemne feasts and Sabbaths to be forgotten in Zion,
And hath despised in the indignation of his anger the King and the Priest.
The Lord hath cast off his Altar: hee hath abhorred his Sanctuarie:
He hath given up into the hand of the enemie the walles of her palaces:
They have made a noise in the house of the LORD, as in the day of a solemne Feast.
The LORD hath purposed to destroy the wall of the daughter of Zion:
He hath stretched out a line: he hath not withdrawen his hand from destroying:
Therefore hee made the rampart and the wall to lament: they languished together.
Her gates are sunke into the ground: he hath destroyed and broken her barres:
Her King and her Princes are among the Gentiles: the Law is no more,
Her prophets also finde no vision from the LORD.
The Elders of the daughter of Zion sit upon the ground and keepe silence:

CHAPTER II

They have cast up dust upon their heads: they have girded themselves with sackcloth:
The virgins of Ierusalem hang downe their heades to the ground.
Mine eyes doe faile with teares: my bowels are troubled:
My liver is powred upon the earth, for the destruction of the daughter of my people,
Because the children and the sucklings swoone in the streets of the citie.
They say to their mothers, Where is corne and wine?
When they swooned as the wounded in the streets of the citie,
When their soule was powred out into their mothers bosome.
What thing shall I take to witnesse for thee? what thing shall I liken to thee, O daughter of Ierusalem?
What shall I equal to thee, that I may comfort thee, O Virgin daughter of Zion?
For thy breach is great like the sea: who can heale thee?
Thy Prophets have seene vaine and foolish things for thee,
And they have not discovered thine iniquitie, to turne away thy captivitie:
But have seene for thee false burdens, and causes of banishment.
All that passe by, clap their hands at thee:
They hisse and wagge their head at the daughter of Ierusalem, saying,
Is this the citie that men call the perfection of beauty, the ioy of the whole earth?
All thine enemies have opened their mouth against thee:
They hisse and gnash the teeth: they say, We have swallowed her up:
Certainly this is the day that we looked for: we have found, we have seene it.
The Lord hath done that which he had devised:
He hath fulfilled his word that he had commanded in the dayes of old:
Hee hath throwen downe and hath not pitied:
And he hath caused thine enemie to reioyce over thee,
Hee hath set up the horne of thine adversaries.
Their heart cried unto the Lord,
O wall of the daughter of Zion, let teares runne downe like a river, day and night:
Give thy selfe no rest, let not the apple of thine eyes cease.

Arise, cry out in the night: in the beginning of the watches
Powre out thine heart like water before the face of the LORD:
Lift up thy handes toward him, for the life of thy yong children,
That faint for hunger in the top of every streete.

He complaineth thereof to God.

Behold, O LORD, and consider to whom thou hast done this:
Shal the women eat their fruit, and children of a spanne long?
Shall the priest and the prophet be slaine in the Sanctuary of the Lord?
The yong and the old lye on the ground in the streets:
My virgins and my yong men are fallen by the sword:
Thou hast slaine them in the day of thy anger: thou hast killed, and not pitied.
Thou hast called as in a solemne day my terrours round about,
So that in the day of the LORDS anger, none escaped nor remained:
Those that I have swadled and brought up, hath mine enemy consumed.

CHAPTER III

The faithfull bewaile their calamities.

I AM the man that hath seene affliction by the rod of his wrath.
He hath led me and brought mee into darkenesse, but not into light.
Surely against me is he turned, he turneth his hand against me all the day.
My flesh and my skinne hath he made old, he hath broken my bones.
He hath builded against me, and compassed me with gall and travel.
He hath set me in darke places, as they that be dead of old.
He hath hedged me about, that I cannot get out: hee hath made my chaine heavie.
Also when I cry and shout, he shutteth out my prayer.
Hee hath inclosed my wayes with hewen stone: he hath made my pathes crooked.
He was unto me as a Beare lying in waite, and as a Lion in secret places.
Hee hath turned aside my wayes, and pulled me in pieces: hee hath made me desolate.

CHAPTER III

He hath bent his bow, and set me as a marke for the arrow.
Hee hath caused the arrowes of his quiver to enter into my reines.
I was a derision to all my people, and their song all the day.
Hee hath filled me with bitternesse, hee hath made me drunken with wormewood.
He hath also broken my teeth with gravell stones, hee hath covered me with ashes.
And thou hast removed my soule farre off from peace: I forgate prosperitie.
And I said, My strength and my hope is perished from the LORD:
Remembring mine affliction and my miserie, the wormewood and the gall.
My soule hath them still in remembrance, and is humbled in me.
This I recall to my mind, therefore have I hope.

By the mercies of God they nourish their hope.

It is of the LORDS mercies that wee are not consumed, because his compassions faile not.
They are newe every morning: great is thy faithfulnesse.
The LORD is my portion, sayth my soule, therefore will I hope in him.
The LORD is good unto them that waite for him, to the soule that seeketh him.
It is good that a man should both hope and quietly waite for the salvation of the LORD.
It is good for a man that he beare the yoke in his youth.
Hee sitteth alone and keepeth silence, because hee hath borne it upon him.
He putteth his mouth in the dust, if so be there may be hope.
Hee giveth his cheeke to him that smiteth him, he is filled full with reproch.
For the Lord will not cast off for ever.
But though hee cause griefe, yet will hee have compassion according to the multitude of his mercies.
For he doth not afflict willingly, nor grieve the children of men.
To crush under his feete all the prisoners of the earth,
To turne aside the right of a man before the face of the most high,
To subvert a man in his cause, the Lord approoveth not.

CHAPTER III

Who is hee that sayth, and it commeth to passe, when the Lord commandeth it not?

They acknowledge Gods iustice.

Out of the mouth of the most hie proceedeth not evill and good?

Wherefore doeth a living man complaine, a man for the punishment of his sinnes?

Let us search and try our waies, and turne againe to the LORD.

Let us lift up our heart with our hands unto God in the heavens.

We have transgressed, and have rebelled, thou hast not pardoned.

Thou hast covered with anger, and persecuted us: thou hast slaine, thou hast not pitied.

Thou hast covered thy selfe with a cloud, that our prayer should not passe through.

Thou hast made us as the offscouring and refuse in the middest of the people.

All our enemies have opened their mouthes against us.

Feare and a snare is come upon us, desolation and destruction.

Mine eye runneth downe with rivers of water, for the destruction of the daughter of my people.

Mine eye trickleth downe and ceaseth not, without any intermission.

Till the LORD looke downe, and behold from heaven.

Mine eye affecteth mine heart, because of all the daughters of my city.

Mine enemies chased me sore like a bird, without cause.

They have cut off my life in the dungeon, and cast a stone upon me.

Waters flowed over mine head, then I sayd, I am cut off.

They pray for deliverance,

I called upon thy name, O LORD, out of the low dungeon.

Thou hast heard my voice, hide not thine eare at my breathing, at my crie.

Thou drewest neere in the day that I called upon thee: thou saidst, Feare not.

O Lord, thou hast pleaded the causes of my soule, thou hast redeemed my life.

O LORD, thou hast seene my wrong, iudge thou my cause.

Thou hast seene all their vengeance; and all their imaginations against me.

Thou hast heard their reproch, O LORD, and all their imaginations against me:

CHAPTER III

The lippes of those that rose up against me, and their device against me all the day.
Behold, their sitting downe and their rising up, I am their musicke.

and vengeance on their enemies.

Render unto them a recompense, O LORD, according to the worke of their hands.
Give them sorrow of heart, thy curse unto them.
Persecute and destroy them in anger, from under the heavens of the LORD.

CHAPTER IIII

Zion bewaileth her pitifull estate.

HOW is the gold become dimme! how is the most fine gold changed!
The stones of the sanctuarie are powred out in the top of every streete.
The precious sonnes of Zion, comparable to fine gold,
How are they esteemed as earthen pitchers, the worke of the hands of the potter!
Even the sea-monsters draw out the breast, they give sucke to their young ones:
The daughter of my people is become cruell, like the ostriches in the wildernesse.
The tongue of the sucking child cleaveth to the roofe of his mouth for thirst:
The young children aske bread, and no man breaketh it unto them.
They that did feede delicatly, are desolate in the streetes:
They that were brought up in scarlet, embrace dounghilles.
For the punishment of the iniquitie of the daughter of my people, is greater then the punishment of the sinne of Sodom,
That was overthrowen as in a moment, and no hands stayed on her.
Her Nazarites were purer then snow, they were whiter then milke,
They were more ruddie in body then rubies, their polishing was of Saphir.
Their visage is blacker then a cole: they are not knowen in the streets:
Their skinne cleaveth to their bones: it is withered, it is become like a sticke.

They that bee slaine with the sword, are better then they that be slain with hunger:
For these pine away, stricken through for want of the fruits of the field.
The hands of the pitifull women have sodden their owne children,
They were their meate in the destruction of the daughter of my people.
The LORD hath accomplished his furie, he hath powred out his fierce anger,
And hath kindled a fire in Zion, and it hath devoured the foundations thereof.
The kings of the earth, and all the inhabitants of the world would not have beleeved,
That the adversarie and the enemie should have entred into the gates of Ierusalem.

She confesseth her sinnes.

For the sinnes of her prophets, and the iniquities of her priests,
That have shed the blood of the iust in the middest of her:
They have wandred as blind men in the streetes, they have polluted themselves with blood,
So that men could not touch their garments.
They cryed unto them; Depart yee, it is uncleane, depart, depart, touch not,
When they fled away and wandred: they said among the heathen, They shall no more soiourne there.
The anger of the LORD hath divided them, he will no more regard them:
They respected not the persons of the priests, they favoured not the elders.
As for us, our eyes as yet failed for our vaine helpe:
In our watching we have watched for a nation that could not save us.
They hunt our steps that we cannot goe in our streets:
Our end is neere, our dayes are fulfilled, for our ende is come.
Our persecutours are swifter then the eagles of the heaven:
They pursued us upon the mountaines, they laide waite for us in the wildernesse.
The breath of our nostrels, the anointed of the LORD was taken in their pits,
Of whom we said, Under his shadowe we shall live among the heathen.

CHAPTER IIII

Edom is threatned.

Reioyce and be glad, O daughter of Edom, that dwellest in the lande of Uz,
The cup also shall passe through unto thee: thou shalt be drunken, and shalt make thy selfe naked.

Zion is comforted.

The punishment of thine iniquitie is accomplished, O daughter of Zion,
He will no more carie thee away into captivitie:
Hee will visit thine iniquitie, O daughter of Edom,
Hee will discover thy sinnes.

CHAPTER V

A pitifull complaint of Zion, in prayer unto God.

REMEMBER, O LORD, what is come upon us:
Consider and beholde our reproch.
Our inheritance is turned to strangers,
Our houses to aliants.
We are orphanes and fatherlesse,
Our mothers are as widowes.
We have drunken our water for money,
Our wood is sold unto us.
Our neckes are under persecution:
We labour and have no rest.
We have given the hand to the Egyptians,
And to the Assyrians, to be satisfied with bread.
Our fathers have sinned and are not,
And wee have borne their iniquities.
Servants have ruled over us:
There is none that doeth deliver us out of their hand.
We gate our bread with the perill of our lives,
Because of the sword of the wildernesse.
Our skinne was blacke like an oven,
Because of the terrible famine.
They ravished the women in Zion,
And the maides in the cities of Iudah.
Princes are hanged up by their hand:
The faces of Elders were not honoured.
They tooke the young men to grinde,
And the children fell under the wood.
The Elders have ceased from the gate,
The young men from their musicke.
The ioy of our heart is ceased,

Our daunce is turned into mourning.
The crowne is fallen from our head:
Woe unto us, that wee have sinned.
For this our heart is faint,
For these things our eyes are dimme.
Because of the mountaine of Zion, which is desolate,
The foxes walke upon it.
Thou, O LORD, remainest for ever:
Thy throne from generation to generation.
Wherefore doest thou forget us for ever,
And forsake us so long time?
Turne thou us unto thee, O LORD, and we shall be turned:
Renew our dayes as of old.
But thou hast utterly reiected us:
Thou art very wroth against us.

THE BOOKE OF THE PROPHET EZEKIEL

CHAPTER I

OW it came to passe in the thirtieth yeere, in the fourth moneth, in the fifth day of the moneth, (as I was among the captives by the river of Chebar) that the heavens were opened, and I saw visions of God. In the fifth day of the moneth, (which was the fifth yeere of king Iehoiakins captivitie,) the word of the LORD came expresly unto Ezekiel the Priest, the sonne of Buzi, in the land of the Caldeans, by the river Chebar, and the hand of the LORD was there upon him.

The time of Ezekiels prophecie at Chebar.

And I looked, and behold, a whirlewinde came out of the North, a great cloude, and a fire infoulding it selfe, and a brightnesse was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likenesse of foure living creatures, and this was their appearance: they had the likenesse of a man. And every one had foure faces, and every one had foure wings. And their feet were straight feet,

His vision of foure Cherubims,

and the sole of their feet was like the sole of a calves foot, and they sparkled like the colour of burnished brasse. And they had the handes of a man under their wings on their foure sides, and they foure had their faces and their wings. Their wings were ioyned one to another, they turned not when they went: they went every one straight forward. As for the likenesse of their faces, they foure had the face of a man, and the face of a lyon on the right side, and they foure had the face of an oxe on the left side: they foure also had the face of an eagle. Thus were their faces: and their wings were stretched upward, two wings of every one were ioyned one to an other, and two covered their bodies. And they went every one straight forward: whither the spirit was to goe, they went: and they turned not when they went. As for the likenesse of the living creatures, their appearance was like burning coles of fire, and like the appearance of lamps: it went up and downe among the living creatures, and the fire was bright, and out of the fire went foorth lightning. And the living creatures ranne, and returned as the appearance of a flash of lightning.

Of the foure wheeles,

Now as I behelde the living creatures: behold one wheele upon the earth by the living creatures, with his foure faces. The appearance of the wheeles, and their worke was like unto the colour of a Berill: and they foure had one likenesse, and their appearance and their worke was as it were a wheele in the middle of a wheele. When they went, they went upon their foure sides: and they returned not when they went. As for their rings, they were so high, that they were dreadful, and their rings were full of eyes round about them foure. And when the living creatures went, the wheeles went by them: and when the living creatures were lift up from the earth, the wheels were lift up. Whithersoever the spirit was to goe, they went, thither was their spirit to goe, and the wheeles were lifted up over against them: for the spirit of the living creature was in the wheeles. When those went, these went, and when those stood, these stood; and when those were lifted up from the earth, the wheeles were lifted up over against them: for the spirit of the living creature was in the wheeles. And the likenesse of the firmament upon the heads of the living creature was as the colour of the terrible chrystall, stretched foorth over their heads above. And under the firmament were their wings straight, the one toward the other, every one had two which covered on this side, and every one had two, which covered on that side their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice

of the Almightie, the voice of speech, as the noise of an hoste: when they stood, they let downe their wings. And there was a voice from the firmament, that was over their heads, when they stood, and had let downe their wings.

and of the glory of God.

And above the firmament that was over their heads, was the likenesse of a Throne, as the appearance of a Saphyre stone, and upon the likenesse of the Throne was the likenesse as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it: from the appearance of his loynes even upward, and from the appearance of his loynes even downeward, I saw as it were the appearance of fire, and it had brightnesse round about. As the appearance of the bow that is in the cloude in the day of raine, so was the appearance of the brightnesse round about. This was the appearance of the likenesse of the glory of the LORD: and when I saw it, I fell upon my face, and I heard a voice of one that spake.

CHAPTER II

Ezekiels commission:

AND he said unto me, Son of man, stand upon thy feete, and I will speake unto thee. And the spirit entred into me, when hee spake unto me, and set me upon my feete, that I heard him that spake unto me: and hee said unto me, Sonne of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against mee: they and their fathers have transgressed against mee, even unto this very day. For they are impudent children and stiffe hearted: I doe send thee unto them, and thou shalt say unto them, Thus sayth the Lord GOD. And they, whether they wil heare or whether they will forbeare, (for they are a rebellious house) yet shall know that there hath bene a Prophet among them.

His instruction.

And thou sonne of man, be not afraid of them, neither be afraid of their wordes, though bryars and thornes be with thee, and thou doest dwell among scorpions: be not afraid of their words, nor be dismayed at their lookes, though they be a rebellious house. And thou shalt speake my words unto them, whether they will heare or whether they will forbeare, for they are most rebellious. But thou, sonne of man, heare what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth and eate that I give thee.

The roule of his heavie prophecie.

And when I looked, behold, an hand was sent unto mee, and loe, a roule of a booke was therein. And he spread it before me, and it was written within and without, and there was written therein lamentations, and mourning, and woe.

CHAPTER III

Ezekiel eateth the roule.

MOREOVER he said unto me, Sonne of man, eate that thou findest: eate this roule, and goe, speake unto the house of Israel. So I opened my mouth, and hee caused me to eate that roule. And he said unto mee; Sonne of man, cause thy belly to eate, and fill thy bowels with this roule that I give thee. Then did I eate it, and it was in my mouth as honie for sweetnesse.

God encourageth him.

And he said unto me, Sonne of man, goe, get thee unto the house of Israel, and speake with my words unto them. For thou art not sent to a people of a strange speach, and of an hard language, but to the house of Israel. Not to many people of a strange speach and of an hard language, whose words thou canst not understand: surely had I sent thee to them, they would have hearkened unto thee: but the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hard hearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder then flint have I made thy forehead: feare them not, neither be dismayed at their lookes, though they be a rebellious house. Moreover he said unto me, Sonne of man, all my words that I shall speake unto thee, receive in thine heart, and heare with thine eares. And goe, get thee to them of the captivity, unto thy people, and speake unto them and tell them, Thus saith the Lord God, whether they will heare, or whether they will forbeare. Then the spirit tooke me up, and I heard behind me a voyce of a great rushing, saying; Blessed be the glory of the Lord from his place. I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheeles over against them, and a noise of a great rushing. So the spirit lifted me up, and tooke me away, and I went in bitternesse, in the heate of my spirit, but the hand of the Lord was strong upon mee.

God sheweth him the rule of prophecie.

Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sate where they sate, and remained there astonished among them seven daies. And it came to passe at the end of seven dayes, that the word of the Lord came unto me, saying; Sonne of man, I have made thee a watchman unto the house of Israel: therefore heare the word at my mouth, and give them warning from me. When I say unto the wicked; Thou shalt surely die, and thou givest him not warning, nor speakest to warne the wicked from his wicked way to save his life; the same wicked man shall die in his iniquitie: but his blood will I require at thine

hand. Yet if thou warne the wicked, and he turne not from his wickednesse, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soule. Againe, when a righteous man doth turne from his righteousnesse and commit iniquity, and I lay a stumbling blocke before him, he shall die: because thou hast not given him warning, he shall die in his sinne, and his righteousnesse which he hath done shal not be remembred: but his blood will I require at thine hand. Neverthelesse if thou warne the righteous man, that the righteous sinne not, and he doth not sinne; he shall surely live, because he is warned: also thou hast delivered thy soule.

God shutteth and openeth the Prophets mouth.

And the hand of the LORD was there upon me, and he said unto me; Arise, goe forth into the plaine, and I will there talke with thee. Then I arose and went forth into the plaine, and behold, the glory of the LORD stood there as the glory which I saw by the river of Chebar, and I fell on my face. Then the spirit entred into me, and set me upon my feet, and spake with me, and said unto me, Goe shut thy selfe within thine house. But thou, O sonne of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not goe out among them. And I will make thy tongue cleave to the roofe of thy mouth, that thou shalt be dumme and shalt not be to them a reprover: for they are a rebellious house. But when I speake with thee, I will open thy mouth, and thou shalt say unto them; Thus saith the Lord GOD, He that heareth, let him heare, and he that forbeareth, let him forbeare: for they are a rebellious house.

CHAPTER IIII

Under the type of a siege, is shewed the time from the defection of Ieroboam to the captivitie.

THOU also sonne of man, take thee a tile, and lay it before thee, and pourtray upon it the citie, even Ierusalem, and lay siege against it, and build a fort against it, and cast a mount against it: set the campe also against it, and set battering rammes against it round about. Moreover take thou unto thee an yron panne, and set it for a wall of yron betweene thee and the city, and set thy face against it, and it shalbe besieged, and thou shalt lay siege against it: this shalbe a signe to the house of Israel. Lie thou also upon thy left side, and lay the iniquitie of the house of Israel upon it: according to the number of the dayes that thou shalt lie upon it, thou shalt beare their iniquitie. For I have layed upon thee the yeeres of their iniquitie, according to the number of the dayes, three hundreth and ninetie daies. So shalt thou beare the iniquitie of the house of Israel. And when thou hast accom-

CHAPTER IIII

plished them, lie againe on thy right side, and thou shalt heare the iniquitie of the house of Iudah fourtie dayes: I have appointed thee each day for a yeere. Therefore thou shalt set thy face toward the siege of Ierusalem, and thine arme shalbe uncovered, and thou shalt prophecie against it. And behold, I wil lay bands upon thee, and thou shalt not turne thee from one side to an other, till thou hast ended the dayes of thy siege.

By the provision of the siege, is shewed the hardnesse of the famine.

Take thou also unto thee wheat, and barley, and beanes, and lentils, and millet, and fitches, and put them in one vessell, and make thee bread thereof according to the number of the dayes that thou shalt lie upon thy side; three hundreth and ninetie dayes shalt thou eate thereof. And thy meate which thou shalt eat, shalbe by weight twentie shekels a day: from time to time shalt thou eat it. Thou shalt drinke also water by measure, the sixt part of an hin: from time to time shalt thou drinke. And thou shalt eate it as barley cakes, and thou shalt bake it with doung that commeth out of man in their sight. And the LORD said; Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them. Then said I, Ah Lord GOD, behold, my soule hath not bene polluted: for from my youth up even til now, have I not eaten of that which dieth of it selfe, or is torne in pieces, neither came there abominable flesh into my mouth. Then he said unto me, Loe, I have given thee cowes doung for mans doung and thou shalt prepare thy bread therewith. Moreover he said unto me, Sonne of man, behold, I wil breake the staffe of bread in Ierusalem, and they shall eat bread by weight, and with care, and they shal drinke water by measure, and with astonishment: that they may want bread and water, and be astonied one with an other, and consume away for their iniquitie.

CHAPTER V

Under the type of haire,

AND thou sonne of man, take thee a sharpe knife, take thee a barbours rasor, and cause it to passe upon thine head and upon thy beard: then take the ballances to weigh, and divide the haire. Thou shalt burne with fire a third part in the midst of the city, when the dayes of the siege are fulfilled, and thou shalt take a third part, and smite about it with a knife, and a third part thou shalt scatter in the winde, and I will draw out a sword after them. Thou shalt also take thereof a few in number, and bind them in thy skirts. Then take of them againe, and cast them into the midst of the fire, and burne them in the fire: for thereof shall a fire come foorth into all the house of Israel.

CHAPTER V

is shewed the iudgement of Ierusalem for their rebellion,

Thus saith the Lord God; This is Ierusalem: I have set it in the midst of the nations and countreys that are round about her. And she hath changed my iudgements into wickednesse more then the nations, and my statutes more then the countreyes that are round about her: for they have refused my iudgements and my statutes, they have not walked in them. Therefore thus saith the Lord God, Because yee multiplied more then the nations that are round about you, and have not walked in my Statutes, neither have kept my iudgments, neither have done according to the iudgements of the nations that are round about you: therefore thus saith the Lord God, Behold, I, even I am against thee, and will execute iudgements in the midst of thee in the sight of the nations. And I will doe in thee that which I have not done, and whereunto I will not doe any more the like, because of all thine abominations. Therefore the fathers shall eate the sonnes in the midst of thee, and the sonnes shall eate their fathers, and I will execute iudgements in thee, and the whole remnant of thee will I scatter into all the windes. Wherefore, as I live, saith the Lord God, Surely because thou hast defiled my Sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee, neither shall mine eye spare, neither will I have any pitie.

by famine, sword and dispersion.

A third part of thee shall die with the pestilence, and with famine shall they be consumed in the middest of thee: and a third part shall fall by the sword round about thee: and I will scatter a third part into all the windes, and I wil draw out a sword after them. Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shal know that I the Lord have spoken it in my zeale, when I have accomplished my fury in them. Moreover I will make thee waste, and a reproch among the nations that are round about thee, in the sight of all that passe by. So it shall bee a reproch and a taunt, an instruction and an astonishment unto the nations that are round about thee, when I shall execute iudgments in thee in anger and in furie, and in furious rebukes: I the Lord have spoken it. When I shall send upon them the evill arrowes of famine, which shall be for their destruction, and which I will send to destroy you: and I wil increase the famine upon you, and will breake your staffe of bread. So will I send upon you famine, and evill beasts, and they shall bereave thee, and pestilence and blood shal passe through thee, and I will bring the sword upon thee: I the Lord have spoken it.

CHAPTER VI

CHAPTER VI

The iudgement of Israel for their idolatrie.

AND the worde of the LORD came unto mee, saying, Sonne of man, set thy face towardes the mountaines of Israel, and prophecie against them, and say, Ye mountaines of Israel, Heare the word of the Lord GOD, Thus saith the Lord GOD to the mountaines and to the hilles, to the rivers and to the valleys, Behold, I, even I will bring a sword upon you, and I will destroy your high places. And your altars shalbe desolate, and your images shall be broken: and I will cast downe your slaine men before your idoles. And I will lay the dead carkeises of the children of Israel before their idoles, and I will scatter your bones round about your altars. In all your dwelling places the cities shall be laid waste, and the high places shalbe desolate, that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may bee cut downe, and your workes may be abolished. And the slaine shall fall in the midst of you, and ye shall knowe that I am the LORD.

A remnant shall be blessed.

Yet will I leave a remnant, that ye may have some, that shall escape the sword among the nations, when ye shalbe scattered through the countreys. And they that escape of you shall remember me among the nations, whither they shalbe caried captives, because I am broken with their whorish heart which hath departed from me, and with their eyes which goe a whoring after their idoles: and they shall loathe themselves for the evils which they have committed in all their abominations. And they shall know that I am the LORD, and that I have not said in vaine, that I would doe this evill unto them.

The faithfull are exhorted to lament their calamities.

Thus sayth the Lord GOD; Smite with thine hand, and stampe with thy foot, and say, Alas, for all the evill abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence. He that is farre off shall die of the pestilence, and he that is neere shall fall by the sword, and hee that remaineth and is besieged, shall die by the famine: thus will I accomplish my furie upon them. Then shal ye know that I am the LORD, when their slaine men shalbe among their idoles round about their altars, upon every high hill in all the tops of the mountaines, and under every greene tree, and under every thicke oke, the place where they did offer sweet savour to all their idoles. So will I stretch out my hand upon them, and make the land desolate, yea more desolate then the wildernesse towards Diblath, in all their habitations, and they shall know that I am the LORD.

EZEKIEL

CHAPTER VII

MOREOVER the word of the LORD came unto mee, saying; Also thou sonne of man, thus saith the Lord GOD unto the land of Israel, An end, the ende is come upon the foure corners of the land. Now is the ende come upon thee, and I will send mine anger upon thee, and will iudge thee according to thy wayes, and will recompense upon thee all thine abominations. And mine eye shal not spare thee, neither will I have pitie: but I will recompense thy wayes upon thee, and thine abominations shalbe in the midst of thee, and yee shall know that I am the LORD. Thus sayth the Lord GOD, An evill, an onely evill, behold, is come. An end is come, the end is come, it watcheth for thee, behold, it is come. The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is neere, and not the sounding againe of the mountaines. Now will I shortly powre out my furie upon thee, and accomplish mine anger upon thee: and I wil iudge thee according to thy wayes, and will recompense thee for all thine abominations. And mine eye shall not spare, neither will I have pitie: I will recompense thee according to thy wayes, and thine abominations that are in the middest of thee, and yee shall know that I am the LORD that smiteth. Behold the day, behold, it is come, the morning is gone foorth, the rodde hath blossomed, pride hath budded. Violence is risen up into a rod of wickednesse: none of them shall remaine, nor of their multitude, nor of any of theirs, neither shall there be wailing for them. The time is come, the day draweth neere, let not the buyer reioyce, nor the seller mourne: for wrath is upon all the multitude thereof. For the seller shall not returne to that which is solde, although they were yet alive: for the vision is touching the whole multitude thereof which shal not returne: neither shall any strengthen himselfe in the iniquity of his life. They have blowen the trumpet, even to make all ready, but none goeth to the battell: for my wrath is upon all the multitude thereof. The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword, and hee that is in the city, famine and pestilence shall devoure him.

The final desolation of Israel.

But they that escape of them, shall escape, and shall be on the mountaines like doves of the valleys, all of them mourning, every one for his iniquitie. All hands shall be feeble, and all knees shalbe weake as water. They shall also girde themselves with sackcloth, and horrour shall cover them, and shame shall be upon all faces, and baldnesse upon all their heads. They shall cast

The mournfull repentance of them that escape.

CHAPTER VII

their silver in the streets, and their golde shalbe remooved: their silver and their golde shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfie their soules, neither fill their bowels: because it is the stumbling blocke of their iniquitie.

The enemies defile the Sanctuarie, because of the Israelites abominations.

As for the beautie of his ornament, he set it in maiestie: but they made the images of their abominations, and of their detestable things therein: therefore have I set it farre from them. And I will give it into the hands of the strangers for a pray, and to the wicked of the earth for a spoile, and they shall pollute it. My face will I turne also from them, and they shall pollute my secret place: for the robbers shall enter into it and defile it.

Under the type of a chaine, is shewed their miserable captivitie.

Make a chaine: for the land is full of bloody crimes, the citie is full of violence. Wherfore I will bring the worst of the heathen, and they shall possesse their houses: I will also make the pompe of the strong to cease, and their holy places shall be defiled. Destruction commeth, and they shall seeke peace, and there shall be none. Mischiefe shall come upon mischiefe, and rumour shall be upon rumour, then shall they seeke a vision of the prophet: but the law shall perish from the priest, and counsell from the ancients. The king shall mourne, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will doe unto them after their way, and according to their deserts will I iudge them, and they shall know that I am the LORD.

CHAPTER VIII

Ezekiel in a vision of God, at Ierusalem,

AND it came to passe in the sixt yeere, in the sixt moneth, in the fift day of the month, as I sate in mine house, and the elders of Iudah sate before me; that the hand of the Lord GOD fell there upon me. Then I beheld, and loe, a likenesse as the appearance of fire: from the appearance of his loines even downeward, fire: and from his loines even upward, as the appearance of brightnesse, as the colour of amber. And he put forth the forme of an hand, and tooke me by a locke of mine head, and the spirit lift me up betweene the earth and the heaven, and brought me in the visions of God to Ierusalem, to the doore of the inner gate, that looketh toward the North, where was the seate of the image of ielousie, which provoketh to ielousie. And behold, the glory of the God of Israel was there according to the vision that I saw in the plaine.

is shewed the image of Ielousie.

Then said he unto me, Sonne of man, lift up thine eyes now the way towards the North: so I lift up mine eyes the way toward the

North, and behold, Northward at the gate of the altar, this image of ielousie in the entry. He said furthermore unto me, Sonne of man, seest thou what they doe? even the great abominations that the house of Israel committeth heere, that I should goe farre off from my sanctuarie? but turne thee yet againe, and thou shalt see greater abominations.

The chambers of Imagery.

And hee brought me to the doore of the court, and when I looked, behold a hole in the wall. Then said he unto me, Sonne of man, digge now in the wall: and when I had digged in the wall, behold a doore. And he said unto me, Goe in, and behold the wicked abominations that they doe heere. So I went in and saw, and behold every forme of creeping things, and abominable beasts, and all the idols of the house of Israel purtrayed upon the wall round about. And there stood before them seventie men of the ancients of the house of Israel, and in the middest of them stood Iaazaniah the sonne of Shaphan, with every man his censer in his hand, and a thicke cloud of incense went up. Then said he unto me, Sonne of man, hast thou seene what the ancients of the house of Israel doe in the darke, every man in the chambers of his imagery? for they say, The LORD seeth us not, the LORD hath forsaken the earth.

The mourners for Tammuz,

Hee said also unto me, Turne thee yet againe, and thou shalt see greater abominations that they doe. Then he brought me to the doore of the gate of the LORDS house which was towards the North, and behold, there sate women weeping for Tammuz.

the worshippers towards the Sunne.

Then said hee unto me, Hast thou seene this, O sonne of man? Turne thee yet againe, and thou shalt see greater abominations then these. And he brought me into the inner court of the LORDS house, and behold at the doore of the Temple of the LORD, betweene the porch and the altar, were about five and twentie men, with their backes toward the temple of the LORD, and their faces towards the East, and they worshipped the sunne towards the East.

Then he said unto me, Hast thou seene this, O sonne of man? Is it a light thing to the house of Iudah, that they commit the abominations, which they commit heere? for they have filled the land with violence, and have returned to provoke me to anger: and loe, they put the branch to their nose. Therefore will I also deale in furie: mine eye shall not spare, neither will I have pitie: and though they crie in mine eares with a loud voyce, yet will I not heare them.

Gods wrath for their idolatry.

CHAPTER IX

CHAPTER IX

A vision whereby is shewed the preservation of some,

HEE cryed also in mine eares, with a loude voyce, saying; Cause them that have charge over the citie, to draw neere, even every man with his destroying weapon in his hand. And behold, sixe men came from the way of the higher gate, which lyeth toward the North, and every man a slaughter weapon in his hand: and one man among them was clothed with linnen, with a writers inkehorne by his side, and they went in and stood beside the brasen altar. And the glory of the God of Israel was gone up from the Cherub whereupon he was, to the threshold of the house, and he called to the man clothed with linnen, which had the writers inkehorne by his side. And the LORD sayd unto him, Goe through the middest of the citie, through the middest of Ierusalem, and set a marke upon the foreheads of the men that sigh, and that cry for all the abominations, that bee done in the middest thereof.

and the destruction of the rest.

And to the others he said in mine hearing, Goe ye after him through the citie, and smite: let not your eye spare, neither have ye pitie. Slay utterly olde and yong; both maides, and litle children, and women: but come not neere any man upon whom is the marke, and begin at my sanctuary: then they began at the ancient men which were before the house. And hee sayd unto them, Defile the house, and fill the courts with the slaine, goe ye forth: and they went forth and slew in the citie.

God cannot be intreated for them.

And it came to passe while they were slaying them, and I was left, that I fell upon my face, and cryed and said, Ah, Lord GOD, wilt thou destroy all the residue of Israel, in thy powring out of thy fury upon Ierusalem? Then sayd he unto me; The iniquity of the house of Israel and Iudah is exceeding great, and the land is full of blood, and the citie full of perversenesse: for they say; The LORD hath forsaken the earth, and the LORD seeth not. And as for me also, mine eye shal not spare, neither will I have pitie, but I will recompence their way upon their head. And behold, the man clothed with linnen, which had the inkehorne by his side, reported the matter, saying; I have done as thou hast commanded me.

CHAPTER X

The vision of the coales of fire, to bee scattered over the citie.

THEN I looked, and beholde, in the firmament that was above the head of the Cherubims, there appeared over them as it were a Saphir stone, as the appearance of the likenesse of a throne. And hee spake unto the man clothed with

linnen, and sayd, Goe in between the wheeles, even under the Cherub, and fill thine hand with coales of fire from betweene the Cherubims, and scatter them over the city. And he went in my sight. Now the Cherubims stood on the right side of the house, when the man went in, and the cloud filled the inner court. Then the glory of the LORD went up from the Cherub, and stood over the threshold of the house, and the house was filled with the cloud, and the court was full of the brightnesse of the LORDS glory. And the sound of the Cherubims wings was heard even to the utter court, as the voice of the Almighty God when he speaketh. And it came to passe that when he had commanded the man clothed with linnen, saying; Take fire from betweene the wheeles, from betweene the Cherubims; then he went in and stood beside the wheeles. And one Cherub stretched forth his hand from betweene the Cherubims unto the fire that was betweene the Cherubims: and tooke thereof, and put it into the handes of him that was clothed with linnen, who tooke it, and went out.

The vision of the Cherubims.

And there appeared in the Cherubims, the forme of a mans hand under their wings. And when I looked, behold the foure wheeles by the Cherubims, one wheele by one Cherub, and an other wheele by an other Cherub: and the appearance of the wheeles was as the colour of a Berill stone. And as for their appearances, they foure had one likenes, as if a wheele had bene in the midst of a wheele. When they went, they went upon their foure sides; they turned not as they went, but to the place whither the head looked, they followed it; they turned not as they went. And their whole body, and their backes, and their handes, and their wings, and the wheeles, were ful of eyes round about, even the wheeles that they foure had. As for the wheeles, it was cried unto them in my hearing, O wheele. And every one had foure faces: the first face was the face of a Cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle. And the Cherubims were lifted up, this is the living creature that I saw by the river of Chebar. And when the Cherubims went, the wheeles went by them: and when the Cherubims lift up their wings, to mount up from the earth, the same wheels also turned not from beside them. When they stood, these stood, and when they were lifted up, these lift up themselves also: for the spirit of the living creature was in them. Then the glory of the LORD departed from off the threshold of the house, and stood over the Cherubims. And the Cherubims lift up their wings, and mounted up from the earth in my sight: when they went out, the wheeles also were besides them, and every one

stood at the doore of the East gate of the LORDS house, and the glorie of the God of Israel was over them above. This is the living creature that I saw under the God of Israel, by the river of Chebar, and I knew that they were the Cherubims. Every one had foure faces a piece, and every one foure wings, and the likenesse of the handes of a man was under their wings. And the likenesse of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

CHAPTER XI

The presumption of the Princes.

MOREOVER the Spirit lift me up, and brought me unto the East gate of the LORDS house, which looketh Eastward: and behold at the doore of the gate five and twenty men; among whom I saw Iaazaniah the sonne of Azur, and Pelatiah the sonne of Benaiah, Princes of the people. Then said he unto me; Sonne of man, these are the men that devise mischiefe, and give wicked counsel in this city. Which say, It is not neere, let us build houses: this citie is the caldron, and we be the flesh.

Their sinne and iudgement.

Therefore prophecie against them, prophecie, O sonne of man. And the Spirit of the LORD fell upon me, and said unto me, Speake, thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your minde, every one of them. Ye have multiplyed your slaine in this citie, and yee have filled the streetes thereof with the slaine. Therefore thus sayth the Lord GOD; Your slaine whom ye have laid in the middest of it, they are the flesh, and this citie is the cauldron: but I wil bring you foorth out of the middest of it. Ye have feared the sword, and I will bring a sword upon you, saith the Lord GOD. And I will bring you out of the middest thereof, and deliver you into the hands of strangers, and will execute iudgements among you. Yee shall fall by the sword, I will iudge you in the border of Israel, and ye shall know that I am the LORD. This citie shall not be your cauldron, neither shall ye be the flesh in the middest thereof, but I will iudge you in the border of Israel. And ye shall know that I am the LORD: for yee have not walked in my statutes, neither executed my iudgements, but have done after the maners of the heathen that are round about you.

And it came to passe, when I prophecied, that Pelatiah the sonne of Benaiah died: then fell I downe upon my face, and cried with a loud voice, and said; Ah Lord GOD, wilt thou make a full end of

the remnant of Israel? Againe the word of the LORD came unto me, saying; Sonne of man, thy brethren, even thy brethren, the men of thy kinred, and all the house of Israel wholly are they, unto whom the inhabitants of Ierusalem have sayd; Get yee farre from the LORD: unto us is this land given in possession. Therefore say, Thus sayth the Lord GOD; Although I have cast them farre off among the heathen, and although I have scattered them among the countreys, yet will I be to them as a litle Sanctuarie in the countreys where they shall come. Therefore say, Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countreys where ye have beene scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof, and all the abominations thereof from thence. And I wil give them one heart, and I wil put a new spirit within you: and I will take the stonie heart out of their flesh, and will give them an heart of flesh, that they may walke in my statutes, and keepe mine ordinances, and doe them: and they shall be my people, and I will be their God. But as for them whose heart walketh after the heart of their detestable things, and their abominations, I wil recompense their way upon their owne heads, saith the Lord GOD.

Ezekiel complaining, God sheweth him his purpose in saving a remnant,

and punishing the wicked.

Then did the Cherubims lift up their wings, and the wheeles besides them, and the glory of the God of Israel was over them above. And the glory of the LORD went up from the middest of the citie, and stood upon the mountaine, which is on the East side of the citie.

The Glory of God leaveth the Citie.

Afterwards the spirit tooke me up, and brought me in vision by the spirit of God into Caldea to them of the captivity: so the vision that I had seene, went up from me. Then I spake unto them of the captivity, all the things that the LORD had shewed me.

Ezekiel is returned to the captivitie.

CHAPTER XII

THE word of the LORD also came unto me, saying; Sonne of man, thou dwellest in the middest of a rebellious house, which have eyes to see, and see not: they have eares to heare, and heare not: for they are a rebellious house. Therefore thou sonne of man, prepare thee stuffe for remooving, and remoove by day in their sight, and thou shalt remove from thy place to another place in their sight; it may be they will consider, though they bee a rebellious house. Then shalt thou bring foorth thy stuffe by day in their sight, as stuffe for remooving: and thou shalt goe foorth at even in their sight, as they that goe foorth into

The type of Ezekiels removing.

captivitie. Digge thou through the wall in their sight, and cary out thereby. In their sight shalt thou beare it upon thy shoulders, and cary it foorth in the twy light: thou shalt cover thy face, that thou see not the ground: for I have set thee for a signe unto the house of Israel. And I did so as I was commanded: I brought forth my stuffe by day, as stuffe for captivity, and in the even I digged through the wall with mine hand, I brought it foorth in the twy light, and I bare it upon my shoulder in their sight.

It shewed the captivitie of Zedekiah.

And in the morning came the word of the LORD unto me, saying, Sonne of man, hath not the house of Israel, the rebellious house, sayd unto thee, What doest thou? Say thou unto them; Thus saith the Lord GOD; This burden concerneth the Prince in Ierusalem, and all the house of Israel that are among them. Say, I am your signe: like as I have done, so shall it be done unto them: they shall remoove and goe into captivitie. And the Prince that is among them, shall beare upon his shoulder in the twylight, and shall goe forth: they shall digge through the wall to cary out thereby: he shall cover his face, that he see not the ground with his eyes. My net also will I spread upon him, and he shall be taken in my snare, and I wil bring him to Babylon to the land of the Caldeans, yet shall hee not see it, though he shall die there. And I will scatter toward every winde all that are about him to helpe him, and all his bands, and I wil draw out the sword after them. And they shall know that I am the LORD, when I shal scatter them among the nations, and disperse them in the countreys. But I will leave a few men of them from the sword, from the famine, and from the pestilence, that they may declare all their abominations among the heathen whither they come, and they shall know that I am the LORD.

Ezekiels trembling sheweth the Iewes desolation.

Moreover, the worde of the LORD came to me, saying; Sonne of man, eate thy bread with quaking, and drinke thy water with trembling and with carefulnesse, and say unto the people of the land; Thus saith the Lord GOD, of the inhabitants of Ierusalem, and of the land of Israel; They shall eat their bread with carefulnes, and drinke their water with astonishment, that her land may be desolate from all that is therein, because of the violence of them that dwell therein. And the cities that are inhabited, shall be laid waste, and the land shall be desolate, and yee shall know that I am the LORD.

The Iewes presumptuous proverbe is reprooved.

And the word of the LORD came unto me, saying; Sonne of man, what is that proverbe, that ye have in the land of Israel, saying; The dayes are prolonged, and every vision faileth? Tell them therefore, Thus sayth the Lord GOD; I will make this proverbe

to cease, and they shall no more use it as a proverbe in Israel: but say unto them, The dayes are at hand, and the effect of every vision. For there shall bee no more any vaine vision, nor flattering divination, within the house of Israel. For I am the LORD: I will speake, and the word that I shall speake, shall come to passe: it shall be no more prolonged: for in your dayes, O rebellious house, will I say the word, and will performe it, sayth the Lord GOD.

The speedinesse of the Vision.

Againe the word of the LORD came to me, saying; Sonne of man, behold, they of the house of Israel say; The vision that he seeth is for many dayes to come, and he prophecieth of the times that are far off. Therefore say unto them, Thus saith the Lord GOD, There shal none of my words be prolonged any more, but the worde which I have spoken, shall be done, sayth the Lord GOD.

CHAPTER XIII

The reproofe of lying Prophets,

AND the worde of the LORD came unto mee, saying; Sonne of man, prophecie against the Prophets of Israel that prophecie, and say thou unto them that prophecie out of their owne hearts, Heare ye the word of the LORD. Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their owne spirit, and have seene nothing. O Israel, thy prophets are like the foxes in the deserts. Yee have not gone up into the gaps, neither made up the hedge for the house of Israel, to stand in the battell in the day of the LORD. They have seene vanity, and lying divination, saying; The LORD saith, and the LORD hath not sent them: and they have made others to hope, that they would confirme the word. Have ye not seene a vaine vision, and have ye not spoken a lying divination, whereas yee say, The LORD sayth it, albeit I have not spoken? Therefore thus saith the Lord GOD; Because ye have spoken vanity and seene lyes, therefore behold, I am against you, saith the Lord GOD. And mine hand shall be upon the prophets that see vanitie, and that divine lyes: they shall not bee in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel, and ye shall know that I am the Lord GOD.

and their untempered morter.

Because, even because they have seduced my people, saying; Peace, and there was no peace: and one built up a wall, and loe, others dawbed it with untempered morter, say unto them which dawbe it with untempered morter, that it shall fall: there shall bee an overflowing showre, and yee, O great haile stones, shal fall, and a stormie wind shal rent it. Loe, when the wall is fallen, shall it not bee sayde unto you; Where is the dawbing wherwith ye

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have dawbed it? Therefore thus sayth the Lord God; I will even rent it with a stormie wind in my fury: and there shall be an overflowing showre in mine anger, and great hailestones in my fury, to consume it. So wil I breake downe the wall that ye have dawbed with untempered morter, and bring it downe to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the middest thereof: and ye shall know that I am the Lord. Thus will I accomplish my wrath upon the wall, and upon them that have dawbed it with untempered morter, and will say unto you; The wall is no more, neither they that dawbed it: to wit, the Prophets of Israel which prophecie concerning Ierusalem, and which see visions of peace for her, and there is no peace, sayth the Lord God.

Of Prophetesses and their pillowes.

Likewise thou sonne of man, set thy face against the daughters of thy people; which prophecie out of their owne heart, and prophecie thou against them, and say, Thus saith the Lord God; Woe to the women that sow pillowes to all arme holes, and make kerchiefes upon the head of every stature to hunt soules: Will ye hunt the soules of my people, and will yee save the soules alive that come unto you? And will yee pollute me among my people for handfuls of barley, and for pieces of bread, to slay the soules that should not die, and to save the soules alive that should not live, by your lying to my people that heare your lyes? Wherefore thus sayth the Lord God, Behold, I am against your pillowes, wherewith yee there hunt the soules to make them flie, and I will teare them from your armes, and will let the soules goe, even the soules that ye hunt to make them flie. Your kerchiefes also will I teare, and deliver my people out of your hand, and they shalbe no more in your hand to be hunted, and yee shall know that I am the Lord. Because with lyes yee have made the heart of the righteous sad whom I have not made sad; and strengthened the hands of the wicked, that hee should not returne from his wicked way by promising him life: therefore yee shall see no more vanitie, nor divine divinations, for I will deliver my people out of your hand, and ye shall knowe that I am the Lord.

CHAPTER XIIII

God answereth idolaters according to their owne heart.

THEN came certaine of the Elders of Israel unto me, and sate before me. And the word of the Lord came unto me, saying, Sonne of man, these men have set up their idoles in their heart, and put the stumbling blocke of their iniquitie before their face: should I be enquired of at all by them? There-

fore speake unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to the Prophet, I the Lord will answere him that commeth, according to the multitude of his idoles, that I may take the house of Israel in their owne heart, because they are all estranged from mee through their idoles.

They are exhorted to repent, for feare of iudgements, by meanes of seduced prophets.

Therefore say unto the house of Israel, Thus saith the Lord God, Repent, and turne your selves from your idoles, and turne away your faces from all your abominations. For every one of the house of Israel, or of the stranger that soiourneth in Israel, which separateth himselfe from me, and setteth up his idols in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to a prophet to enquire of him concerning me, I the Lord will answere him by my selfe. And I wil set my face against that man, and will make him a signe and a proverbe, and I will cut him off from the midst of my people, and yee shall know that I am the Lord. And if the prophet bee deceived when hee hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. And they shall beare the punishment of their iniquitie: the punishment of the prophet shall bee even as the punishment of him that seeketh unto him: that the house of Israel may goe no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may bee their God, sayeth the Lord God.

Gods irrevocable sentence of famine,

The word of the Lord came againe to me, saying, Sonne of man, when the land sinneth against mee by trespassing grievously, then will I stretch out mine hand upon it, and will breake the staffe of the bread thereof, and will send famine upon it, and will cut off man and beast from it. Though these three men, Noah, Daniel and Iob were in it, they should deliver but their owne soules by their righteousnes, saith the Lord God.

of noisome beasts,

If I cause noisome beastes to passe through the land, and they spoile it, so that it bee desolate, that no man may passe through because of the beasts: though these three men were in it, as I live, saith the Lord God, they shall deliver neither sonnes nor daughters: they onely shalbe delivered, but the land shalbe desolate.

of the sword,

Or if I bring a sword upon that land, and say, Sword, goe through the lande, so that I cut off man and beast from it: though these three men were in it, as I live, saith the Lord God, they shall deliver neither sonnes nor daughters, but they onely shall bee delivered themselves.

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and of pestilence.

Or if I send a pestilence into that land, and powre out my fury upon it in blood, to cut off from it man and beast: though Noah, Daniel and Iob were in it, as I live, saith the Lord God, they shal deliver neither son nor daughter: they shall but deliver their owne soules by their righteousnes. For thus saith the Lord GOD, How much more when I send my foure sore iudgements upon Ierusalem; the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

A remnant shalbe reserved for example of others.

Yet behold, therein shalbe left a remnant that shalbe brought foorth, both sonnes and daughters: behold, they shall come foorth unto you, and ye shall see their way and their doings: and ye shalbe comforted concerning the evill that I have brought upon Ierusalem, even concerning all that I have brought upon it. And they shall comfort you when yee see their wayes and their doings: and ye shal know that I have not done without cause, all that I have done in it, saith the Lord GOD.

CHAPTER XV

By the unfitnesse of the Vine branch for any worke,

AND the word of the LORD came unto me, saying; Sonne of man, What is the Vine tree more then any tree, or then a branch which is among the trees of the forrest? Shall wood bee taken thereof to doe any worke? or, will men take a pin of it, to hang any vessell thereon? Behold, it is cast into the fire for fewell: the fire devoureth both the ends of it, and the middest of it is burnt. Is it meete for any worke? Behold, when it was whole it was meete for no worke: how much lesse shall it be meete yet for any worke, when the fire hath devoured it, and it is burned?

is shewed the reiection of Ierusalem.

Therefore thus saith the Lord GOD; As the Vine tree among the trees of the forrest, which I have given to the fire for fewell, so will I give the inhabitants of Ierusalem. And I will set my face against them, they shall goe out from one fire, and another fire shall devoure them, and ye shall know that I am the LORD, when I set my face against them. And I will make the land desolate, because they have committed a trespasse, saith the Lord GOD.

CHAPTER XVI

Under the similitude of a wretched infant, is shewed the naturall state of Ierusalem.

AGAINE the worde of the LORD came unto me, saying; Son of man, cause Ierusalem to know her abominations, and say, Thus saith the Lord GOD unto Ierusalem; Thy birth and thy nativitie is of the land of Canaan, thy father was an Amorite, and thy mother an Hittite. And as for thy nativity in the day thou wast borne, thy navell was not cut, neither wast thou

washed in water to supple thee: thou wast not salted at all, nor swadled at all. None eye pitied thee to doe any of these unto thee, to have compassion upon thee, but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast borne.

Gods extraordinarie love towards her.

And when I passed by thee, and saw thee polluted in thine owne blood, I said unto thee when thou wast in thy blood, Live: yea I said unto thee when thou wast in thy blood, Live. I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine haire is growen, whereas thou wast naked and bare. Now when I passed by thee, and looked upon thee, behold, thy time was the time of love, and I spread my skirt over thee, and covered thy nakednesse: yea, I sware unto thee, and entred into a covenant with thee, sayth the Lord God, and thou becamest mine. Then washed I thee with water: yea, I throughly washed away thy blood from thee, and I anointed thee with oyle. I clothed thee also with broidred worke, and shod thee with badgers skin, and I girded thee about with fine linen, and I covered thee with silke. I decked thee also with ornaments, and I put bracelets upon thine hands, and a chaine on thy necke. And I put a iewell on thy forehead, and eare-rings in thine eares, and a beautifull crowne upon thine head. Thus wast thou decked with gold and silver, and thy raiment was of fine linen and silke, and broidered worke, thou didst eate fine floure and honie and oyle, and thou wast exceeding beautiful, and thou didst prosper into a kingdome. And thy renowme went foorth among the heathen for thy beautie: for it was perfect through my comelinesse which I had put upon thee, sayth the Lord God.

Her monstrous whoredome.

But thou diddest trust in thine owne beauty, and playedst the harlot, because of thy renowne, and powredst out thy fornications on every one that passed by; his it was. And of thy garments thou diddest take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: the like things shall not come, neither shall it be so. Thou hast also taken thy faire iewels of my gold and of my silver, which I had given thee, and madest to thy selfe images of men, and diddest commit whoredome with them, and tookest thy broidered garments and coveredst them: and thou hast set mine oyle and mine incense before them. My meate also which I gave thee, fine flowre, and oyle, and honie wherewith I fed thee, thou hast even set it before them for a sweete savour: and thus it was, saith the Lord God. Moreover thou hast taken thy sonnes and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be

CHAPTER XVI

devoured: is this of thy whoredomes a small matter, that thou hast slaine my children, and delivered them to cause them to passe through the fire for them? And in all thine abominations and thy whooredomes, thou hast not remembred the dayes of thy youth, when thou wast naked and bare, and wast polluted in thy blood. And it came to passe after all thy wickednesse (woe, woe unto thee, saith the Lord God) that thou hast also built unto thee an eminent place, and hast made thee an high place in every streete. Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feete to every one that passed by, and multiplied thy whooredomes. Thou hast also committed fornication with the Egyptians thy neighbours great of flesh, and hast increased thy whooredomes, to provoke me to anger. Behold therefore, I have stretched out my hand over thee, and have diminished thine ordinarie foode, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way. Thou hast played the whoore also with the Assyrians, because thou wast unsatiable: yea thou hast played the harlot with them, and yet couldest not be satisfied. Thou hast moreover multiplied thy fornication in the land of Canaan unto Caldea, and yet thou wast not satisfied heerewith. How weake is thine heart, saith the Lord God, seeing thou doest all these things, the worke of an imperious whorish woman? in that thou buildest thine eminent place in the head of every way, and makest thine high place in every streete, and hast not beene as an harlot, in that thou scornest hire: but as a wife that committeth adulterie, which taketh strangers in steede of her husband. They give gifts to all whores, but thou givest thy gifts to all thy lovers, and hyrest them, that they may come unto thee on every side for thy whoredome. And the contrary is in thee from other women in thy whoredomes, whereas none followeth thee to commit whoredomes: and in that thou givest a reward, and no reward is given unto thee: therefore thou art contrary.

Her grievous Iudgement.

Wherefore, O harlot, heare the word of the Lord. Thus saith the Lord God; Because thy filthinesse was powred out, and thy nakednesse discovered through thy whoredomes with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou diddest give unto them, behold therefore, I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated: I will even gather them round about against thee, and will discover thy nakednesse unto them, that they may see all thy nakednesse. And I will iudge thee, as women that breake wed-

locke and shead blood are iudged, and I will give thee blood in fury and iealousie. And I will also give thee into their hand, and they shal throw downe thine eminent place, and shall breake downe thy high places: they shall strip thee also of thy clothes, and shall take thy faire iewels, and leave thee naked and bare. They shall also bring up a companie against thee, and they shall stone thee with stones, and thrust thee thorough with their swords. And they shall burne thine houses with fire, and execute iudgements upon thee in the sight of many women: and I wil cause thee to cease from playing the harlot, and thou also shalt give no hire any more. So will I make my fury towards thee to rest, and my iealousie shall depart from thee, and I will be quiet, and will be no more angry. Because thou hast not remembred the dayes of thy youth, but hast fretted mee in all these things; behold therefore, I also will recompence thy way upon thine head, saith the Lord God: and thou shalt not commit this lewdnesse, above all thine abominations.

Her sinne, matching her mother, and exceeding her sisters, Sodome and Samaria, calleth for Iudgements.

Behold, every one that useth proverbs, shall use this proverbe against thee, saying, As is the mother, so is her daughter. Thou art thy mothers daughter, that lotheth her husband and her children, and thou art the sister of thy sisters which lothed their husbands, and their children: your mother was an Hittite, and your father an Amorite. And thine elder sister is Samaria, she and her daughters, that dwell at thy left hand: and thy younger sister that dwelleth at thy right hand, is Sodom and her daughters. Yet hast thou not walked after their wayes, nor done after their abominations: but as if that were a very litle thing, thou wast corrupted more then they in all thy wayes. As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquitie of thy sister Sodom; Pride, fulnesse of bread, and abound-ance of idlenesse was in her and in her daughters, neither did she strengthen the hand of the poore and needy. And they were hautie, and committed abomination before me: therefore I tooke them away, as I saw good. Neither hath Samaria committed halfe of thy sinnes, but thou hast multiplied thine abominations more then they, and hast iustified thy sisters in all thine abominations, which thou hast done. Thou also which hast iudged thy sisters, beare thine owne shame for thy sinnes, that thou hast committed more abominable then they: they are more righteous then thou: yea be thou confounded also, and beare thy shame, in that thou hast iustified thy sisters. When I shall bring againe their captivitie, the captivitie of Sodom and her daughters, and the

captivitie of Samaria and her daughters, then will I bring againe the captivity of thy captives in the midst of them; that thou mayest beare thine owne shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters shal returne to their former estate, and Samaria and her daughters shall returne to their former estate, then thou and thy daughters shall returne to your former estate. For thy sister Sodom was not mentioned by thy mouth in the day of thy pride; before thy wickednesse was discovered, as at the time of thy reproch of the daughters of Syria, and all that are round about her, the daughters of the Philistines which despise thee round about. Thou hast borne thy lewdnesse, and thine abominations, saith the LORD. For thus saith the Lord GOD; I will even deale with thee as thou hast done, which hast despised the oath in breaking the covenant.

Mercy is promised her in the end.

Neverthelesse I will remember my covenant with thee in the dayes of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy wayes and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger, and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee, and thou shalt know that I am the LORD: that thou mayest remember, and bee confounded, and never open thy mouth any more: because of thy shame, when I am pacified toward thee, for all that thou hast done, sayeth the Lord GOD.

CHAPTER XVII

Under the parable of two Eagles and a Vine,

AND the word of the LORD came unto mee, saying, Sonne of man, put foorth a riddle, and speake a parable unto the house of Israel, and say, Thus saith the Lord GOD, A great eagle with great wings, long wing'd, full of feathers, which had divers colours, came unto Lebanon, and tooke the highest branch of the Cedar. Hee cropt off the top of his yong twigs, and caried it into a land of traffique; he set it in a city of merchants. Hee tooke also of the seed of the land, and planted it in a fruitfull field, he placed it by great waters, and set it as a willow tree. And it grew, and became a spreading Vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a Vine, and brought foorth branches, and shot foorth sprigges. There was also an other great eagle, with great wings and many feathers, and behold, this Vine did bend her rootes towards him, and shot forth her branches toward him, that hee

might water it by the furrowes of her plantation. It was planted in a good soile by great waters, that it might bring forth branches, and that it might beare fruit, that it might be a goodly Vine. Say thou, Thus saith the Lord God; Shall it prosper? shall he not pull up the rootes thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power, or many people to plucke it up by the rootes thereof. Yea behold, being planted, shall it prosper? shall it not utterly wither, when the East wind toucheth it? it shal wither in the furrowes where it grew.

is shewed Gods iudgement upon Ierusalem for revolting from Babylon to Egypt.

Moreover the word of the Lord came unto me, saying, Say now to the rebellious house, Know ye not what these things meane? tell them, behold, the king of Babylon is come to Ierusalem, and hath taken the King thereof, and the Princes thereof, and ledde them with him to Babylon, and hath taken of the kings seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land, that the kingdome might bee base, that it might not lift it selfe up, but that by keeping of his Covenant it might stand. But he rebelled against him in sending his ambassadours into Egypt, that they might give him horses and much people: shall he prosper? shall he escape that doeth such things? or shall hee breake the Covenant, and bee delivered? As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him, in the midst of Babylon he shall die. Neither shall Pharaoh with his mightie armie and great companie make for him in the warre by casting up mounts, and building forts, to cut off many persons. Seeing hee despised the oath by breaking the covenant (when loe, he had given his hand) and hath done all these things, he shall not escape. Therefore thus saith the Lord God, As I live, surely mine oath that he hath despised, and my Covenant that he hath broken, even it will I recompense upon his owne head. And I will spread my net upon him, and he shalbe taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespasse, that he hath trespassed against me. And all his fugitives, with all his bands, shall fall by the sword, and they that remaine shalbe scattered towards all windes: and ye shall know that I the Lord have spoken it.

God promiseth to plant the Cedar of the Gospel.

Thus saith the Lord God, I wil also take of the highest branch of the high Cedar, and will set it, I will croppe off from the top of his yong twigges a tender one, and will plant it upon an high mountaine and eminent. In the mountaine of the height of Israel

will I plant it: and it shall bring foorth boughes, and beare fruite, and be a goodly Cedar, and under it shall dwell all foule of every wing: in the shadow of the branches thereof shal they dwell. And all the trees of the field shall know that I the LORD have brought downe the high tree, have exalted the low tree, have dried up the greene tree, and have made the drie tree to flourish: I the LORD have spoken, and have done it.

CHAPTER XVIII

God reprooveth the uniust parable of sowre grapes.

AND the word of the LORD came unto me againe, saying; What meane ye that yee use this proverbe concerning the land of Israel, saying, The fathers have eaten sowre grapes, and the childrens teeth are set on edge? As I live, sayth the Lord GOD, yee shall not have occasion any more to use this proverbe in Israel. Behold, all soules are mine, as the soule of the father, so also the soule of the sonne is mine: the soule that sinneth, it shall die.

He sheweth how he dealeth with a iust father:

But if a man be iust, and do that which is lawfull and right: and hath not eaten upon the mountaines, neither hath lift up his eyes to the idoles of the house of Israel, neither hath defiled his neighbours wife, neither hath come neere to a menstruous woman, and hath not oppressed any, but hath restored to the debtour his pledge, hath spoiled none by violence, hath given his bread to the hungrie, and hath covered the naked with a garment, he that hath not given foorth upon usurie, neither hath taken any increase, that hath withdrawen his hand from iniquitie, hath executed true iudgment betweene man and man, hath walked in my Statutes, and hath kept my Iudgements to deale truely; hee is iust, hee shall surely live, saith the Lord GOD.

with a wicked sonne of a iust father:

If hee beget a sonne that is a robber, a shedder of blood, and that doth the like to any one of these things, and that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbours wife, hath oppressed the poore and needie, hath spoiled by violence, hath not restored the pledge, and hath lift up his eyes to the idoles, hath committed abomination, hath given foorth upon usurie, and hath taken encrease: shall he then live? he shall not live: hee hath done all these abominations, hee shall surely die, his blood shalbe upon him.

with a iust sonne of a wicked father:

Now loe, if hee beget a sonne that seeth all his fathers sinnes which he hath done, and considereth, and doth not such like, that hath not eaten upon the mountaines, neither hath lift up his eyes to the idoles of the house of Israel, hath not defiled his neighbours

wife, neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment, that hath taken off his hand from the poore, that hath not received usurie nor increase, hath executed my Iudgements, hath walked in my Statutes, he shall not die for the iniquitie of his father, he shall surely live. As for his father, because hee cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, loe, even he shall die in his iniquitie.

with a wicked man repenting:

Yet say yee, Why? doeth not the sonne beare the iniquitie of the father? when the sonne hath done that which is lawfull and right, and hath kept all my Statutes, and hath done them, he shall surely live. The soule that sinneth, it shal die: the sonne shall not beare the iniquitie of the father, neither shal the father beare the iniquitie of the sonne; the righteousnesse of the righteous shall bee upon him, and the wickednesse of the wicked shalbe upon him. But if the wicked will turne from all his sinnes that he hath committed and keepe all my statutes, and doe that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousnesse, that he hath done, he shall live. Have I any pleasure at all that the wicked should die, saith the Lord God? And not that he should returne from his wayes, and live?

with a iust man revolting.

But when the righteous turneth away from his righteousnes, and committeth iniquitie, and doth according to all the abominations that the wicked man doth, shall he live? all his righteousnesse that he hath done, shall not be mentioned: in his trespasse that he hath trespassed, and in his sinne that he hath sinned, in them shall he die.

Hee defendeth his iustice,

Yet yee say; The way of the Lord is not equall. Heare now, O house of Israel; Is not my way equall? are not your wayes unequall? When a righteous man turneth away from his righteousnesse, and committeth iniquitie, and dieth in them; for his iniquitie that he hath done, shall he die. Againe, when the wicked man turneth away from his wickednesse that he hath committed, and doth that which is lawfull and right, he shall save his soule alive. Because he considereth and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel; The way of the Lord is not equall. O house of Israel, are not my wayes equall? are not your wayes unequall? Therefore I will iudge you, O house of Israel, every one according to his wayes, saith the Lord God;

CHAPTER XVIII

and exhorteth to repentance.

repent, and turne your selves from all your transgressions: so iniquitie shall not be your ruine.

Cast away from you all your transgressions, wherby yee have transgressed, and make you a new heart and a new spirit: for why will yee die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turne your selves, and live ye.

CHAPTER XIX

A lamentation for the Princes of Israel, under the parable of Lyons whelpes taken in a pit,

MOREOVER, take thou up a lamentation for the princes of Israel, and say, What is thy mother? a lyonesse: shee lay downe among lions, she nourished her whelpes among yong lions. And shee brought up one of her whelps: it became a yong lion, and it learned to catch the pray, it devoured men. The nations also heard of him, hee was taken in their pit, and they brought him with chaines unto the land of Egypt. Now when she saw that shee had waited, and her hope was lost, then she tooke another of her whelps, and made him a yong lion. And he went up and downe among the lions, he became a yong lion, and learned to catch the pray, and devoured men. And he knew there desolate palaces, and he laied waste their cities, and the land was desolate, and the fulnesse thereof by the noise of his roaring. Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit. And they put him in ward in chaines, and brought him to the king of Babylon, they brought him into holds, that his voyce should no more be heard upon the mountaines of Israel.

and for Ierusalem, under the parable of a wasted vine.

Thy mother is like a vine in thy blood, planted by the waters, she was fruitfull and full of branches by reason of many waters, and she had strong rods for the scepters of them that beare rule, and her stature was exalted among the thicke branches, and she appeared in her height with the multitude of her branches. But she was plucked up in fury: she was cast downe to the ground, and the East wind dryed up her fruite: her strong rods were broken and withered, the fire consumed them. And now she is planted in the wildernesse, in a dry and thirsty ground. And fire is gone out of a rod of her branches, which hath devoured her fruite, so that she hath no strong rod to be a scepter to rule: this is a lamentation, and shall be for a lamentation.

EZEKIEL

CHAPTER XX

God refuseth to be consulted by the Elders of Israel.

AND it came to passe in the seventh yeere, in the fift moneth, the tenth day of the moneth, that certaine of the elders of Israel came to enquire of the LORD, and sate before me. Then came the word of the LORD unto me, saying, Sonne of man, speake unto the elders of Israel, and say unto them, Thus saith the Lord GOD, Are yee come to enquire of mee? As I live, saith the Lord GOD, I will not be enquired of by you. Wilt thou iudge them, sonne of man, wilt thou iudge them? cause them to know the abominations of their fathers:

He sheweth the story of their rebellions in Egypt,

And say unto them, Thus saith the Lord GOD, In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Iacob, and made my selfe knowen unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the LORD your God, in the day that I lifted up mine hand unto them to bring them foorth of the land of Egypt, into a lande that I had espied for them, flowing with milke and hony, which is the glory of all lands: then said I unto them, Cast ye away every man the abominations of his eyes, and defile not your selves with the idoles of Egypt: I am the LORD your God. But they rebelled against me, and would not hearken unto mee: they did not every man cast away the abominations of their eyes, neither did they forsake the idoles of Egypt: then I said, I will powre out my furie upon them, to accomplish my anger against them in the middest of the land of Egypt. But I wrought for my names sake that it should not be polluted before the heathen, among whom they were, in whose sight I made my selfe knowen unto them, in bringing them foorth out of the land of Egypt.

in the wildernes,

Wherefore I caused them to goe foorth out of the land of Egypt, and brought them into the wildernesse. And I gave them my statutes, and shewed them my iudgements, which if a man doe, he shall even live in them. Moreover also, I gave them my Sabbaths, to be a signe betweene mee and them, that they might know that I am the LORD that sanctifie them. But the house of Israel rebelled against me in the wildernesse: they walked not in my statutes, and they despised my iudgements, which if a man doe, hee shall even live in them, and my sabbaths they greatly polluted: then I said I would powre out my furie upon them in the wildernesse, to consume them: but I wrought for my names sake, that it should not bee polluted before the heathen, in whose sight I brought them out. Yet also I lifted up my hand unto them in the wildernesse, that I would not bring them into the

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land which I had given them, flowing with milke and hony, which is the glory of all lands, because they despised my iudgements, and walked not in my statutes, but polluted my Sabbaths: for their heart went after their idoles. Neverthelesse, mine eye spared them from destroying them, neither did I make an end of them in the wildernes. But I said unto their children in the wildernesse; Walke ye not in the statutes of your fathers, neither observe their iudgements, nor defile your selves with their idoles. I am the LORD your God: walke in my statutes, and keepe my iudgements and doe them: and hallow my Sabbaths, and they shall be a signe betweene mee and you, that yee may know that I am the LORD your God. Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my iudgements to doe them, which if a man doe, hee shall even live in them; they polluted my Sabbaths: then I said I would powre out my furie upon them, to accomplish my anger against them in the wildernesse. Neverthelesse I withdrew mine hand and wrought for my names sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them foorth. I lifted up mine hand unto them also in the wildernesse, that I would scatter them among the heathen, and disperse them through the countreys; because they had not executed my iudgements, but had despised my Statutes, and had polluted my Sabbaths, and their eyes were after their fathers idoles. Wherefore I gave them also statutes that were not good, and iudgements whereby they should not live. And I polluted them in their owne gifts, in that they caused to passe through the fire all that openeth the wombe, that I might make them desolate, to the end, that they might know that I am the LORD.

and in the land. Therfore sonne of man, speake unto the house of Israel, and say unto them, Thus saith the Lord GOD, Yet in this your fathers have blasphemed me, in that they have committed a trespasse against me. For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thicke trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and powred out there their drinke offerings. Then I said unto them, What is the high place whereunto ye goe? and the name thereof is called Bamah unto this day. Wherefore say unto the house of Israel, Thus saith the Lord GOD, Are ye polluted after the maner of your fathers? and commit ye whoredome after their abominations? For when yee offer your gifts, when yee make your sonnes

to passe through the fire, ye pollute your selves with all your idoles even unto this day: and shall I be inquired of by you, O house of Israel? As I live, saith the Lord God, I will not be inquired of by you. And that which commeth into your minde, shall not be at all, that ye say, We wil be as the heathen, as the families of the countreys, to serve wood and stone.

He promiseth to gather them by the Gospel.

As I live, sayeth the Lord God, surely with a mighty hand, and with a stretched out arme, and with furie powred out, will I rule over you. And I will bring you out from the people, and will gather you out of the countreys wherein ye are scattered, with a mighty hand, and with a stretched out arme, and with fury powred out. And I wil bring you into the wildernes of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wildernes of the land of Egypt, so wil I plead with you, saith the Lord God. And I will cause you to passe under the rod, and I will bring you into the bond of the Covenant. And I will purge out from among you the rebels, and them that transgresse against mee: I will bring them foorth out of the countrey where they soiourne, and they shall not enter into the land of Israel, and yee shall know that I am the Lord. As for you, O house of Israel, thus saith the Lord God, Goe yee, serve ye every one his idoles, and hereafter also, if ye wil not hearken unto me: but pollute ye my holy Name no more with your gifts, and with your idoles. For in mine holy mountaine, in the mountaine of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land serve me: there will I accept them, and there wil I require your offerings, and the first fruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countreys wherein yee have bene scattered, and I wil be sanctified in you before the heathen. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the countrey for the which I lifted up mine hand, to give it to your fathers. And there shall yee remember your wayes, and all your doings, wherein ye have bene defiled, and ye shal lothe your selves in your owne sight, for all your evils that ye have committed. And ye shal know that I am the Lord, when I have wrought with you for my Names sake, not according to your wicked wayes, nor according to your corrupt doings, O yee house of Israel, saith the Lord God.

Moreover, the worde of the Lord came unto me, saying, Sonne of man, set thy face toward the South, and drop thy word toward the South, and prophesie against the forrest of the South field.

CHAPTER XX

Under the name of a forest he sheweth the destruction of Ierusalem.

And say to the forest of the South, Heare the word of the LORD: Thus saith the Lord GOD; Behold, I will kindle a fire in thee, and it shall devoure every greene tree in thee, and every dry tree: the flaming flame shal not be quenched, and all faces from the South to the North shalbe burnt therein. And all flesh shall see that I the LORD have kindled it: it shall not be quenched. Then said I, Ah Lord GOD, they say of me, Doeth he not speake parables?

CHAPTER XXI

Ezekiel prophecieth against Ierusalem, with a signe of sighing.

AND the word of the LORD came unto me, saying, Sonne of man, set thy face toward Ierusalem, and drop thy word toward the holy places, and prophecie against the land of Israel, and say to the land of Israel, Thus saith the LORD, Behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked. Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword goe forth out of his sheath against all flesh from the South to the North: that all flesh may know, that I the LORD have drawen foorth my sword out of his sheath: it shall not returne any more. Sigh therefore thou sonne of man with the breaking of thy loynes, and with bitternesse sigh before their eyes. And it shall be, when they say unto thee; Wherefore sighest thou? that thou shalt answere, For the tidings, because it commeth: and every heart shall melt, and all hands shalbe feeble, and every spirit shal faint, and all knees shal be weake as water: behold, it commeth, and shalbe brought to passe, sayth the Lord GOD.

The sharpe and bright sword,

Againe, the word of the LORD came unto me, saying, Sonne of man, prophecie and say, Thus sayth the LORD, Say, A sword, a sword is sharpened, and also fourbished. It is sharpened to make a sore slaughter; it is fourbished, that it may glitter: should we then make mirth? It contemneth the rod of my sonne, as every tree. And he hath given it to be fourbished, that it may be handled: this sword is sharpened, and it is fourbished to give it into the hand of the slayer. Cry and howle, sonne of man, for it shalbe upon my people, it shalbe upon all the princes of Israel: terrours, by reason of the sword, shall be upon my people: smite therefore upon thy thigh. Because it is a tryall, and what if the sword contemne even the rodde? it shall be no more, sayth the Lord GOD. Thou therefore sonne of man, prophecie and smite thine hands together, and let the sword bee doubled the third time, the sword of the slaine it is the sword of the great men,

that are slaine, which entreth into their privie chambers. I have set the point of the sword against all their gates, that their heart may faint, and their ruines be multiplied. Ah, it is made bright, it is wrapt up for the slaughter. Goe thee one way or other, either on the right hand, or on the left, whithersoever thy face is set. I will also smite mine hands together, and I wil cause my furie to rest: I the LORD have sayd it.

against Ierusalem,

The word of the LORD came unto me againe, saying, Also thou sonne of man, appoint thee two wayes, that the sword of the king of Babylon may come: both twaine shall come forth out of one land: and choose thou a place, choose it at the head of the way to the citie. Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Iudah in Ierusalem the defenced. For the king of Babylon stood at the parting of the way, at the head of the two wayes, to use divination: he made his arrowes bright, he consulted with images, he looked in the liver. At his right hand was the divination for Ierusalem to appoint captaines, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering-rammes against the gates, to cast a mount and to build a fort. And it shall be unto them as a false divination in their sight, to them that have sworne oathes: but he will call to remembrance the iniquitie, that they may be taken. Therefore thus saith the Lord GOD, Because yee have made your iniquitie to be remembred, in that your transgressions are discovered, so that in all your doings your sinnes doe appeare: because, I say, that yee are come to remembrance, yee shall be taken with the hand.

against the kingdome,

And thou prophane wicked prince of Israel, whose day is come, when iniquitie shall have an end, thus saith the Lord GOD, Remove the diademe, and take off the crowne: this shall not be the same: exalt him that is low, and abase him that is high. I will overturne, overturne, overturne it, and it shall be no more, untill he come, whose right it is, and I wil give it him.

and against the Ammonites.

And thou sonne of man, prophecie, and say, Thus saith the Lord GOD concerning the Ammonites, and concerning their reproch: Even say thou; The sword, the sword is drawen, for the slaughter it is fourbished, to consume because of the glittering: Whiles they see vanitie unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of them that are slaine, of the wicked whose day is come, when their iniquitie shall have an end. Shall I cause it to returne into his sheath? I will iudge thee in the place where thou wast created, in the land of thy nativitie. And I will powre out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men

and skilfull to destroy. Thou shalt be for fuell to the fire: thy blood shall be in the middest of the land, thou shalt be no more remembred: for I the LORD have spoken it.

CHAPTER XXII

A Catalogue of sinnes in Ierusalem.

MOREOVER the word of the LORD came unto me, saying; Now thou sonne of man, wilt thou iudge, wilt thou iudge the bloodie citie? yea thou shalt shew her all her abominations. Then say thou, Thus saith the Lord GOD; The citie sheadeth blood in the middest of it, that her time may come, and maketh idoles against herselfe to defile herselfe. Thou art become guilty in thy blood that thou hast shed, and hast defiled thy selfe in thine idoles, which thou hast made, and thou hast caused thy daies to draw neere, and art come even unto thy yeeres; therfore have I made thee a reproch unto the heathen, and a mocking to all countries. Those that be neere, and those that be farre from thee, shall mocke thee which art infamous, and much vexed. Behold the princes of Israel, everie one were in thee to their power to shead blood. In thee have they set light by father and mother: in the middest of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherlesse and the widow: thou hast despised mine holy things, and hast prophaned my sabbaths: in thee are men that carie tales to shead blood: and in thee they eate upon the mountaines: in the middest of thee they commit lewdnesse. In thee have they discovered their fathers nakednesse: in thee have they humbled her that was set apart for pollution. And one hath committed abomination with his neighbours wife, and an other hath lewdly defiled his daughter in law, and an other in thee hath humbled his sister, his fathers daughter. In thee have they taken gifts to shead blood: thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord GOD.

God will burne them as drosse in his furnace.

Behold therefore, I have smitten mine hand at thy dishonest gaine which thou hast made, and at thy blood which hath bene in the midst of thee. Can thine heart indure, or can thine hands be strong in the dayes that I shall deale with thee? I the LORD have spoken it, and will doe it. And I will scatter thee among the heathen, and disperse thee in the countreys, and will consume thy filthinesse out of thee. And thou shalt take thine inheritance in thy selfe in the sight of the heathen, and thou shalt know that I am the LORD. And the word of the LORD came unto me, saying,

Sonne of man, the house of Israel is to me become drosse: all they are brasse, and tinne, and yron, and lead in the midst of the furnace: they are even the drosse of silver. Therefore thus saith the Lord God, Because ye are all become drosse, behold therefore I will gather you into the midst of Ierusalem. As they gather silver, and brasse, and yron, and lead, and tinne into the midst of the furnace, to blow the fire upon it, to melt it: so will I gather you in mine anger, and in my fury, and I will leave you there, and melt you. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shalbe melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the middest thereof, and ye shall know that I the Lord have powred out my furie upon you.

The generall corruption of Prophets, Priests, Princes, and people.

And the word of the Lord came unto me, saying, Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation. There is a conspiracie of her prophets in the middest thereof like a roaring lyon, ravening the praye: they have devoured soules: they have taken the treasure and precious things: they have made her many widowes in the midst thereof. Her priests have violated my law, and have prophaned mine holy things: they have put no difference betweene the holy and prophane, neither have they shewed difference between the uncleane and the cleane, and have hid their eyes from my Sabbaths, and I am prophaned among them. Her princes in the midst thereof are like wolves ravening the praye, to shed blood, and to destroy soules, to get dishonest gaine. And her prophets have dawbed them with untempered morter, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken. The people of the land have used oppression, and exercised robbery, and have vexed the poore and needie: yea, they have oppressed the stranger wrongfully. And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. Therefore have I powred out mine indignation upon them, I have consumed them with the fire of my wrath: their owne way have I recompensed upon their heads, saith the Lord God.

CHAPTER XXIII

The whoredomes of Aholah and Aholibah.

THE word of the Lord came againe unto me, saying, Sonne of man, there were two women, the daughters of one mother. And they committed whordomes in Egypt, they committed whordomes in their youth: there were their brests

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pressed, and there they bruised the teats of their virginitie. And the names of them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sonnes and daughters: thus were their names: Samaria is Aholah, and Ierusalem Aholibah. And Aholah played the harlot, when she was mine, and she doted on her lovers, on the Assyrians her neighbors, which were clothed with blew, captaines and rulers, all of them desireable yong men, horsemen riding upon horses. Thus she committed her whordomes with them, with all them that were the chosen men of Assyria, and with all on whom she doted, with all their idoles she defiled her selfe. Neither left she her whoredomes brought from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginitie, and powred their whoredome upon her. Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted. These discovered her nakednes, they tooke her sonnes and her daughters, and slew her with the sword: and she became famous among women, for they had executed iudgement upon her. And when her sister Aholibah saw this, she was more corrupt in her inordinate love then she, and in her whoredoms more then her sister in her whoredomes. She doted upon the Assyrians her neighbours, captaines and rulers clothed most gorgeously, horsemen riding upon horses, all of them desireable young men. Then I saw that she was defiled, that they tooke both one way; and that she increased her whoredomes: for when shee saw men pourtrayed upon the wall, the images of the Caldeans pourtrayed with vermilion, girded with girdles upon their loynes, exceeding in dyed attire upon their heads, all of them princes to looke to, after the maner of the Babylonians of Caldea, the land of their nativitie: and assoone as shee saw them with her eyes, she doted upon them, and sent messengers unto them into Caldea. And the Babylonians came to her into the bed of love, and they defiled her with their whoredome, and shee was polluted with them, and her mind was alienated from them. So shee discovered her whoredomes, and discovered her nakednesse; then my mind was alienated from her, like as my minde was alienated from her sister. Yet shee multiplied her whoredomes, in calling to remembrance the dayes of her youth, wherein she had played the harlot in the land of Egypt. For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses. Thus thou calledst to remembrance the lewdnesse of thy youth, in bruising thy teates by the Egyptians, for the paps of thy youth.

Aholibah is to be plagued by her lovers.

Therefore, O Aholibah, thus saith the Lord God, Behold, I will raise up thy lovers against thee, from whom thy minde is alienated,

and I will bring them against thee on every side; the Babylonians, and all the Caldeans, Pekod, and Shoah, and Koa, all the Assyrians with them, all of them desireable young men, captaines and rulers, great lords and renowmed, all of them riding upon horses. And they shall come against thee with charets, wagons and wheeles, and with an assemblie of people which shall set against thee buckler, and shield, and helmet round about: and I will set iudgement before them, and they shal iudge thee according to their iudgements. And I will set my ielousie against thee, and they shall deale furiously with thee: they shall take away thy nose and thine eares, and thy remnant shall fall by the sword: they shall take thy sonnes and thy daughters, and thy residue shal be devoured by the fire. They shall also strippe thee out of thy clothes, and take away thy faire iewels. Thus will I make thy lewdnesse to cease from thee, and thy whoredome brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more. For thus saith the Lord God; Beholde, I will deliver thee into the hand of them whom thou hatest; into the hand of them from whom thy mind is alienated. And they shall deale with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare, and the nakednesse of thy whoredomes shall bee discovered, both thy lewdnesse and thy whoredomes. I wil doe these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idoles. Thou hast walked in the way of thy sister, therefore will I give her cup into thine hand. Thus sayth the Lord God, Thou shalt drinke of thy sisters cuppe deepe and large: thou shalt be laughed to scorne and had in derision; it containeth much. Thou shalt be filled with drunkennesse and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria. Thou shalt even drinke it and sucke it out, and thou shalt breake the sheards thereof, and plucke off thine owne breasts: for I have spoken it, saith the Lord God. Therefore thus sayth the Lord God, Because thou hast forgotten me, and cast me behinde thy backe, therfore beare thou also thy lewdnesse, and thy whoredomes.

The Prophet reproveth the adulteries of them both,

The Lord said moreover unto mee; Sonne of man, wilt thou iudge Aholah and Aholibah? yea declare unto them their abominations; that they have committed adulterie, and blood is in their handes, and with their idoles have they committed adulterie, and have also caused their sonnes, whom they bare unto me, to passe for them through the fire to devoure them. Moreover this they have done unto me: they have defiled my Sanctuarie in the same day, and have profaned my Sabbaths. For when they had slaine

their children to their idoles, then they came the same day into my Sanctuarie to profane it, and loe, thus have they done in the middest of mine house. And furthermore that yee have sent for men to come from farre, unto whom a messenger was sent, and loe they came; for whom thou didst wash thy selfe, paintedst thy eyes, and deckedst thy selfe with ornaments, and satest upon a stately bedde, and a table prepared before it, whereupon thou hast set mine incense and mine oile. And a voice of a multitude being at ease was with her, and with the men of the common sort were brought Sabeans from the wildernesse, which put bracelets upon their hands, and beautifull crownes upon their heads. Then said I unto her that was olde in adulteries; Will they now commit whoredomes with her, and she with them? Yet they went in unto her, as they goe in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah the lewd women.

and sheweth their iudgements.

And the righteous men, they shall iudge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their handes. For thus sayth the Lord God, I will bring up a company upon them, and will give them to be removed and spoiled. And the companie shall stone them with stones, and dispatch them with their swords: they shall slay their sonnes and their daughters, and burne up their houses with fire. Thus will I cause lewdnesse to cease out of the land, that all women may be taught not to doe after your lewdnesse. And they shall recompense your lewdnesse upon you, and ye shall beare the sinnes of your idoles, and yee shall know that I am the Lord God.

CHAPTER XXIIII

Under the parable of a boiling pot,

AGAINE in the ninth yeere, in the tenth moneth, in the tenth day of the moneth, the word of the Lord came unto me, saying; Sonne of man, Write thee the name of the day, even of this same day: the king of Babylon set himselfe against Ierusalem this same day. And utter a parable unto the rebellious house, and say unto them, Thus sayth the Lord God, Set on a pot, set it on, and also powre water into it. Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones. Take the choice of the flocke, and burne also the bones under it, and make it boyle well, and let him seethe the bones of it therein.

is shewed the irrevocable destruction of Ierusalem.

Wherefore thus sayth the Lord God, Woe to the bloodie citie, to the pot whose scumme is therein, and whose scumme is not

gone out of it; bring it out piece by piece, let no lot fall upon it. For her blood is in the middest of her: she set it upon the toppe of a rocke, she powred it not upon the ground to cover it with dust: that it might cause furie to come up to take vengeance: I have set her blood upon the top of a rocke, that it should not be covered. Therefore thus saith the Lord God; Woe to the bloody citie, I will even make the pile for fire, great. Heape on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burnt. Then set it empty upon the coales thereof, that the brasse of it may be hot and may burne, and that the filthinesse of it may be molten in it, that the scum of it may be consumed. She hath wearied herselfe with lies, and her great scumme went not forth out of her: her scumme shall be in the fire. In thy filthinesse is lewdnesse, because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthinesse any more, till I have caused my fury to rest upon thee. I the Lord have spoken it, it shall come to passe, and I will doe it, I will not goe backe, neither will I spare, neither will I repent, according to thy wayes and according to thy doings, shall they iudge thee, saith the Lord God.

By the signe of Ezekiel not mourning for the death of his wife,

Also the word of the Lord came unto me, saying; Sonne of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourne, nor weepe, neither shall thy teares runne downe. Forbeare to crie, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shooes upon thy feete, and cover not thy lips, and eate not the bread of men. So I spake unto the people in the morning, and at even my wife died, and I did in the morning as I was commanded.

is shewed the calamity of the Iewes to be beyond all sorow.

And the people said unto me; Wilt thou not tell us what these things are to us, that thou doest so? Then I answered them, The word of the Lord came unto me, saying; Speake unto the house of Israel; Thus saith the Lord God; Behold, I will prophane my sanctuarie, the excellencie of your strength, the desire of your eyes, and that which your soule pitieth; and your sonnes and your daughters, whom yee have left, shall fall by the sword. And yee shall doe as I have done: yee shall not cover your lips, nor eate the bread of men. And your tires shall be upon your heads, and your shooes upon your feet: yee shall not mourne nor weepe, but yee shall pine away for your iniquities, and mourne one towards an other. Thus Ezekiel is unto you a signe: according to all that he hath done, shall yee doe: and when this commeth, yee shall know that I am the Lord God. Also thou

sonne of man, shall it not be in the day when I take from them their strength, the ioy of their glorie, the desire of their eyes, and that whereupon they set their minds, their sonnes and their daughters; that he that escapeth in that day, shall come unto thee, to cause thee to heare it with thine eares? In that day shall thy mouth be opened to him which is escaped, and thou shalt speake and be no more dumbe, and thou shalt be a signe unto them, and they shall know that I am the LORD.

CHAPTER XXV

Gods vengeance, for their insolencie against the Iewes, upon the Ammonites.

THE word of the LORD came againe unto me, saying; Sonne of man, set thy face against the Ammonites, and prophecie against them, and say unto the Ammonites; Heare the word of the Lord GOD, Thus saith the Lord GOD; Because thou saidst, Aha, against my sanctuarie, when it was prophaned, and against the land of Israel, when it was desolate, and against the house of Iudah, when they went into captivitie; behold therefore, I will deliver thee to the men of the East for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eate thy fruit, and they shall drinke thy milke. And I will make Rabbah a stable for camels, and the Ammonites a couching place for flocks: and ye shal know that I am the LORD. For thus saith the Lord GOD, Because thou hast clapped thine hands and stamped with the feete, and reioyced in heart with all thy despite against the land of Israel: behold therefore, I will stretch out mine hand upon thee, and will deliver thee for a spoile to the heathen, and I will cut thee off from the people, and I wil cause thee to perish out of the countreys: I will destroy thee, and thou shalt know that I am the LORD.

Upon Moab and Seir.

Thus saith the Lord GOD, Because that Moab and Seir doe say, Behold, the house of Iudah is like unto all the heathen: therefore beholde, I will open the side of Moab from the cities, from his cities which are on his frontiers, the glory of the countrey Bethieshimoth, Baal-meon and Kiriathaim, unto the men of the East with the Ammonites, and will give them in possession, that the Ammonites may not be remembred among the nations. And I will execute iudgments upon Moab, and they shall know that I am the LORD.

Upon Edom,

Thus saith the Lord GOD, Because that Edom hath dealt against the house of Iudah by taking vengeance, and hath greatly offended, and revenged himselfe upon them: therefore thus saith the Lord GOD, I will also stretch out mine hand upon Edom, and will cut off

man and beast from it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword. And I will lay my vengeance upon Edom by the hand of my people Israel, and they shall doe in Edom according to mine anger, and according to my furie, and they shall know my vengeance, saith the Lord God.

and upon the Philistines.

Thus saith the Lord God, Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred: therefore thus saith the Lord God, Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the Sea coast. And I wil execute great vengeance upon them with furious rebukes, and they shall knowe that I am the Lord, when I shall lay my vengeance upon them.

CHAPTER XXVI

Tyrus, for insulting against Ierusalem, is threatned.

AND it came to passe in the eleventh yeere, in the first day of the moneth, that the word of the Lord came unto me, saying, Sonne of man, because that Tyrus hath said against Ierusalem, Aha, she is broken that was the gates of the people, she is turned unto me, I shalbe replenished now she is laid waste: therefore thus saith the Lord God, Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walles of Tyrus, and breake downe her towres: I will also scrape her dust from her, and make her like the top of a rocke. It shall be a place for the spreading of nets in the middest of the sea: for I have spoken it, saith the Lord God, and it shall become a spoile to the nations. And her daughters which are in the field shall be slaine by the sword, and they shall know that I am the Lord.

The power of Nebuchadrezzar against her.

For thus saith the Lord God; Behold, I will bring upon Tyrus, Nebuchadrezzar king of Babylon, a king of kings, from the North, with horses, and with charets, and with horsemen, and companies, and much people. Hee shall slay with the sword thy daughters in the field, and he shal make a fort against thee, and cast a mount against thee, and lift up the buckler against thee. Hee shall set engines of warre against thy walles, and with his axes he shall breake downe thy towres. By reason of the abundance of his horses, their dust shall cover thee: thy walles shall shake at the noise of the horsemen, and of the wheeles, and of the charets, when he shall enter into thy gates, as men enter into a citie wherein is made a breach. With the hoofes of his horses shall he tread downe all thy streets: he shall slay thy people by the sword,

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and thy strong garisons shall goe downe to the ground. And they shall make a spoile of thy riches, and make a pray of thy merchandise, and they shall breake downe thy walles, and destroy thy pleasant houses, and they shall lay thy stones, and thy timber, and thy dust in the midst of the water. And I wil cause the noise of thy songs to cease, and the sound of thy harpes shalbe no more heard. And I will make thee like the top of a rocke: they shall bee a place to spread nets upon: thou shalt bee built no more: for I the LORD have spoken it, saith the Lord GOD.

The mourning and astonishment of the sea, at her fall.

Thus saith the Lord GOD to Tyrus; Shall not the Iles shake at the sound of thy fall, when the wounded crie, when the slaughter is made in the midst of thee? Then all the Princes of the sea shall come downe from their thrones, and lay away their robes, and put off their broidred garments: they shall cloth themselves with trembling, they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee. And they shall take up a lamentation for thee, and say to thee, How art thou destroyed that wast inhabited of Sea-faring men, the renowned citie, which wast strong in the sea, she and her inhabitants, which cause their terrour to be on all that haunt it? Now shall the Iles tremble in the day of thy fall, yea the Iles that are in the sea, shall bee troubled at thy departure. For thus saith the Lord GOD; When I shal make thee a desolate citie, like the cities that are not inhabited, when I shall bring up the deepe upon thee, and great waters shall cover thee; when I shall bring thee downe, with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of olde, with them that goe downe to the pit, that thou bee not inhabited, and I shall set glorie in the land of the living: I will make thee a terrour, and thou shalt bee no more: though thou be sought for, yet shalt thou never bee found againe, saith the Lord GOD.

CHAPTER XXVII

The rich supply of Tyrus.

THE word of the LORD came againe unto mee, saying, Now thou sonne of man, take up a lamentation for Tyrus; and say unto Tyrus, O thou that art situate at the entrie of the sea, which art a merchant of the people for many Iles, Thus saith the Lord GOD; O Tyrus, thou hast said, I am of perfit beautie. Thy borders are in the midst of the seas, thy builders have perfected thy beautie. They have made all thy shippe bords of firre trees of Senir: they have taken Cedars from Lebanon, to make

mastes for thee. Of the okes of Bashan have they made thine oares: the companie of the Ashurites have made thy benches of Yvorie, brought out of the Iles of Chittim. Fine linnen with broidred worke from Egypt, was that which thou spreddest forth to be thy saile, blew and purple from the Iles of Elishah was that which covered thee. The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, that were in thee, were thy pilots. The ancients of Gebal, and the wise men thereof were in thee thy calkers, all the ships of the sea with their mariners were in thee, to occupie thy merchandise. They of Persia, and of Lud, and of Phut were in thine army, thy men of warre: they hanged the shield and helmet in thee: they set forth thy comelines. The men of Arvad with thine armie were upon thy wals round about, and the Gammadims were in thy towres: they hanged their shields upon thy wals round about: they have made thy beautie perfect. Tarshish was thy merchant by reason of the multitude of all kinde of riches: with silver, yron, tinne, and lead they traded in thy faires. Iavan, Tubal and Meshech, they were thy merchants: they traded the persons of men, and vessels of brasse in thy market. They of the house of Togarmah traded in thy faires with horses, and horsemen, and mules. The men of Dedan were thy merchants, many Iles were the merchandise of thine hand: they brought thee for a present, hornes of Ivorie, and Ebenie. Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy faires with Emeraulds, purple, and broidered worke, and fine linen, and Corall, and Agate. Iudah and the land of Israel they were thy merchants: they traded in thy market wheate of Minnith, and Pannag, and honie, and oyle, and balme. Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches: in the wine of Helbon, and white wooll. Dan also and Iavan going to and fro, occupyed in thy faires: bright yron, Cassia and Calamus were in thy market. Dedan was thy merchant in precious clothes for charets. Arabia and all the princes of Kedar, they occupied with thee in lambes and rammes and goats: in these were they thy merchants. The merchants of Shebah and Raamah, they were thy merchants: they occupied in thy faires with chiefe of all spices, and with all precious stones and golde. Haran, and Canneh, and Eden, the merchants of Shebah, Asshur and Chilmad were thy merchants. These were thy merchants in all sorts of things, in blewe clothes and broidered worke, and in chests of rich apparell, bound with cordes and made of Cedar among thy merchandise. The ships of Tarshish did sing of thee in thy market,

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and thou wast replenished, and made very glorious in the middest of the seas.

The great and unrecoverable fall thereof.

Thy rowers have brought thee into great waters: the East winde hath broken thee in the middest of the Seas. Thy riches and thy faires, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of warre that are in thee, and in all thy company, which is in the midst of thee, shall fall into the middest of the seas, in the day of thy ruine. The suburbs shall shake at the sound of the crie of thy pilots. And all that handle the oare; the mariners, and all the pilots of the Sea, shal come downe from their ships, they shall stand upon the land; and shall cause their voice to be heard against thee, and shall crie bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes. And they shall make themselves utterly balde for thee, and girde them with sackecloth, and they shall weepe for thee with bitternesse of heart and bitter wailing. And in their wailing, they shall take up a lamentation for thee, and lament over thee, saying; What citie is like Tyrus, like the destroyed in the middest of the sea? When thy wares went foorth out of the seas, thou filledst many people, thou didst enrich the kings of the earth, with the multitude of thy riches, and of thy merchandise. In the time when thou shalt be broken by the seas in the depths of the waters, thy merchandise and all thy companie in the middest of thee shal fall. All the inhabitants of the Iles shall bee astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance. The merchants among the people shall hisse at thee, thou shalt bee a terrour, and never shalt be any more.

CHAPTER XXVIII

Gods iudgement upon the prince of Tyrus, for his sacrilegious pride.

THE word of the LORD came againe unto me, saying, Sonne of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seate of God in the middest of the seas; yet thou art a man and not God, though thou set thine heart as the heart of God. Behold, thou art wiser then Daniel: there is no secret that they can hide from thee. With thy wisedome and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures. By thy great wisedome, and by thy traffique hast thou increased thy riches, and thine heart is lifted up because of thy riches. Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God; be-

hold therefore, I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beautie of thy wisedome, and they shall defile thy brightnesse. They shall bring thee downe to the pit, and thou shalt die the deaths of them, that are slaine in the middest of the seas. Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God in the hand of him that slayeth thee. Thou shalt die the deaths of the uncircumcised, by the hand of strangers: for I have spoken it, saith the Lord God.

A lamentation, of his great glory corrupted by sinne.

Moreover the word of the Lord came unto me, saying; Sonne of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the summe, full of wisedome and perfect in beautie. Thou hast beene in Eden the garden of God; every precious stone was thy covering, the Sardius, Topaze, and the Diamond, the Beril, the Onyx, and the Iasper, the Saphir, the Emeraude, and the Carbuncle and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee, in the day that thou wast created. Thou art the annointed Cherub that covereth: and I have set thee so; thou wast upon the holy mountaine of God; thou hast walked up and downe in the middest of the stones of fire. Thou wast perfect in thy wayes from the day that thou wast created, till iniquitie was found in thee. By the multitude of thy merchandise they have filled the middest of thee with violence, and thou hast sinned: therefore I will cast thee as prophane out of the mountaine of God: and I wil destroy thee, O covering Cherub, from the middest of the stones of fire. Thine heart was lifted up because of thy beautie, thou hast corrupted thy wisedome by reason of thy brightnesse: I will cast thee to the ground: I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquitie of thy traffique: therefore will I bring forth a fire from the middest of thee, it shall devoure thee: and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people, shall be astonished at thee: thou shalt be a terrour, and never shalt thou be any more.

The iudgement of Zidon.

Againe the word of the Lord came unto me, saying; Sonne of man, set thy face against Zidon, and prophecie against it, and say, Thus saith the Lord God; Behold, I am against thee, O Zidon, and I will be glorified in the middest of thee: and they shall know that I am the Lord, when I shall have executed iudgements in her, and shall be sanctified in her. For I will send into her, pestilence, and blood into her streetes, and the wounded shall be iudged in

CHAPTER XXVIII

the middest of her by the sword upon her on every side, and they shall know that I am the LORD.

The restauration of Israel.

And there shall be no more a pricking briar unto the house of Israel, nor any grieving thorne of all that are round about them that despised them, and they shal know that I am the Lord GOD. Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land, that I have given to my servant Iacob. And they shal dwell safely therein, and shall build houses, and plant vineyards: yea, they shall dwell with confidence when I have executed iudgments upon all those that despise them round about them, and they shal know that I am the Lord their GOD.

CHAPTER XXIX

The iudgement of Pharaoh, for his treachery to Israel.

IN the tenth yeere, in the tenth moneth, in the twelft day of the moneth, the word of the LORD came unto me, saying, Sonne of man, set thy face against Pharaoh king of Egypt, and prophecie against him, and against all Egypt. Speake and say, Thus saith the Lord GOD, Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the middest of his rivers, which hath saide, My river is mine owne, and I have made it for my selfe. But I will put hookes in thy chawes, and I will cause the fish of thy rivers to sticke unto thy scales, and I will bring thee up out of the middest of thy rivers, and all the fish of thy rivers shall sticke unto thy scales. And I will leave thee throwen into the wildernes, thee and all the fish of thy rivers: thou shalt fall upon the open fields, thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field, and to the foules of the heaven. And all the inhabitants of Egypt shall know that I am the LORD, because they have bene a staffe of reede to the house of Israel. When they tooke hold of thee by thy hand, thou didst breake, and rent all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loynes to be at a stand.

The desolation of Egypt.

Therefore thus saith the Lord GOD, Behold, I will bring a sword upon thee, and cut off man and beast out of thee. And the land of Egypt shalbe desolate and waste, and they shall knowe that I am the LORD: because he hath saide, The river is mine, and I have made it. Beholde therefore, I am against thee, and against thy rivers, and I wil make the land of Egypt utterly waste and desolate, from the towre of Syene even unto the border of

Ethiopia. No foot of man shal passe through it, nor foote of beast shall passe through it, neither shall it bee inhabited fourtie yeeres. And I will make the land of Egypt desolate in the midst of the countreys that are desolate, and her cities among the cities that are layed waste, shall be desolate fourtie yeeres: and I will scatter the Egyptians among the nations, and wil disperse them through the countreys.

The restauration thereof, after fourtie yeeres.

Yet thus saith the Lord God, At the end of fourtie yeeres will I gather the Egyptians from the people whither they were scattered. And I will bring againe the captivitie of Egypt, and will cause them to returne into the land of Pathros, into the land of their habitation, and they shall be there a base kingdome. It shall be the basest of the kingdomes, neither shall it exalt it selfe any more above the nations: for I will diminish them, that they shall no more rule over the nations. And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall looke after them: but they shall know that I am the Lord God.

Egypt the reward of Nebuchad-rezzar.

And it came to passe in the seven and twentieth yeere, in the first moneth, in the first day of the moneth, the worde of the Lord came unto me, saying, Sonne of man, Nebuchad-rezzar king of Babylon caused his armie to serve a great service against Tyrus: every head was made balde, and every shoulder was peeled: yet had he no wages, nor his armie for Tyrus, for the service that he had served against it. Therefore thus saith the Lord God, Behold, I will give the land of Egypt unto Nebuchad-rezzar king of Babylon, and he shall take her multitude, and take her spoile, and take her praye, and it shall be the wages for his armie. I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord God.

Israel shall be restored.

In that day will I cause the horne of the house of Israel to budde forth, and I will give thee the opening of the mouth in the midst of them, and they shal know that I am the Lord.

CHAPTER XXX

The desolation of Egypt, and her helpers.

THE word of the Lord came againe unto me, saying, Sonne of man, prophecie and say, Thus saith the Lord God, Howle ye, woe worth the day. For the day is neere, even the day of the Lord is neere, a cloudie day; it shalbe the time of the heathen. And the sword shall come upon Egypt, and great paine shalbe in Ethiopia, when the slaine shall fall in Egypt, and

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they shall take away her multitude, and her foundations shalbe broken downe. Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shal fal with them by the sword. Thus saith the LORD, They also that uphold Egypt shall fall, and the pride of her power shall come downe: from the towre of Syene shall they fall in it by the sword, saith the Lord GOD. And they shall bee desolate in the midst of the countries that are desolate, and her cities shalbe in the midst of the cities that are wasted. And they shall know that I am the LORD, when I have set a fire in Egypt, and when all her helpers shall be destroied. In that day shall messengers goe foorth from me in shippes, to make the carelesse Ethiopians afraid, and great paine shall come upon them, as in the day of Egypt: for loe, it commeth. Thus saith the Lord GOD, I will also make the multitude of Egypt to cease by the hand of Nebuchad-rezzar, king of Babylon. He and his people with him, the terrible of the nations shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slaine. And I wil make the rivers drie, and sell the land into the hand of the wicked, and I wil make the land wast, and all that is therein, by the hand of strangers: I the LORD have spoken it. Thus saith the Lord GOD, I will also destroy the idoles, and I will cause their images to cease out of Noph: and there shalbe no more a Prince of the land of Egypt, and I will put a feare in the land of Egypt. And I wil make Pathros desolate, and wil set fire in Zoan, and will execute iudgements in No. And I wil powre my furie upon Sin, the strength of Egypt, and I wil cut off the multitude of No. And I will set fire in Egypt, Sin shall have great paine, and No shall be rent asunder, and Noph shall have distresses daily. The yong men of Aven and of Phibeseth, shall fall by the sword: and these cities shall goe into captivitie. At Tehaphnehes also the day shalbe darkened when I shall breake there the yokes of Egypt: and the pompe of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall goe into captivitie. Thus will I execute iudgements in Egypt, and they shall know that I am the LORD.

The arme of Babylon shalbe strengthened to breake the arme of Egypt.

And it came to passe in the eleventh yeere, in the first moneth, in the seventh day of the moneth, that the word of the LORD came unto me, saying, Sonne of man, I have broken the arme of Pharaoh king of Egypt, and loe, it shall not be bound up to be healed, to put a rouler to binde it, to make it strong to hold the sword. Therefore thus saith the Lord GOD, Behold, I am against Pharaoh king of Egypt, and will breake his armes, the strong, and that

which was broken; and I wil cause the sword to fall out of his hand. And I wil scatter the Egyptians among the nations, and wil disperse them through the countries. And I wil strengthen the armes of the king of Babylon, and put my sword in his hand: but I will breake Pharaohs armes, and he shall grone before him, with the groanings of a deadly wounded man. But I wil strengthen the armes of the king of Babylon, and the armes of Pharaoh shall fall downe, and they shall knowe that I am the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt. And I wil scatter the Egyptians among the nations, and disperse them among the countreys, and they shall know that I am the LORD.

CHAPTER XXXI

A relation unto Pharaoh,

AND it came to passe in the eleventh yeere, in the third moneth, in the first day of the moneth, that the word of the LORD came unto mee, saying; Sonne of man, speake unto Pharaoh king of Egypt, and to his multitude, Whom art thou like in thy greatnesse?

of the glory of Assyria,

Behold, the Assyrian was a Cedar in Lebanon with faire branches, and with a shadowing shrowd, and of an hie stature, and his top was among the thicke boughes. The waters made him great, the deepe set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. Therefore his height was exalted above all the trees of the field, and his boughes were multiplied, and his branches became long because of the multitude of waters, when he shot foorth. All the foules of heaven made their nests in his boughes, and under his branches did all the beastes of the field bring foorth their yong, and under his shadow dwelt all great nations. Thus was hee faire in his greatnesse, in the length of his branches: for his roote was by great waters. The Cedars in the garden of God could not hide him: the Firre trees were not like his boughes, and the chesnut trees were not like his branches: not any tree in the garden of God, was like unto him in his beautie. I have made him faire by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him.

and the fall thereof, for pride.

Therefore thus saith the Lord GOD, Because thou hast lifted up thy selfe in height, and hee hath shot up his top among the thicke boughes, and his heart is lifted up in his height; I have therefore delivered him into the hand of the mightie one of the heathen: hee shall surely deale with him, I have driven him out

for his wickednesse. And strangers, the terrible of the nations have cut him off, and have left him: upon the mountaines and in all the valleys his branches are fallen, and his boughes are broken by all the rivers of the land, and all the people of the earth are gone downe from his shadow, and have left him. Upon his ruine shal all the foules of the heaven remaine, and all the beasts of the field shalbe upon his branches, to the ende that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thicke boughes, neither their trees stand up in their height, all that drinke water: for they are all delivered unto death, to the nether parts of the earth in the middest of the children of men, with them that go downe to the pit. Thus saith the Lord God, In the day when hee went downe to the grave, I caused a mourning, I covered the deepe for him, and I restrained the floods therof, and the great waters were stayed; and I caused Lebanon to mourne for him, and all the trees of the field fainted for him. I made the nations to shake at the sound of his fall, when I cast him downe to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drinke water, shall be comforted in the nether parts of the earth. They also went downe into hell with him unto them that be slaine with the sword, and they that were his arme, that dwelt under his shadow in the middest of the heathen.

The like destruction of Egypt.

To whom art thou thus like in glory and in greatnesse among the trees of Eden? yet shalt thou be brought downe with the trees of Eden unto the nether parts of the earth: thou shalt lie in the middest of the uncircumcised, with them that be slaine by the sword: this is Pharaoh and all his multitude, saith the Lord God.

CHAPTER XXXII

A lamentation for the fearefull fall of Egypt.

AND it came to passe in the twelfth yeere, in the twelft moneth, in the first day of the moneth, that the word of the Lord came unto me, saying; Sonne of man, take up a lamentation for Pharaoh king of Egypt, and say unto him; Thou art like a young lyon of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers. Thus saith the Lord God; I will therefore spread out my net over thee, with a company of many people, and they shall bring thee up in my net. Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the foules of the heaven to

remaine upon thee, and I will fill the beasts of the whole earth with thee. And I will lay thy flesh upon the mountaines, and fill the valleis with thy height. I will also water with thy blood the land wherein thou swimmest, even to the mountaines, and the rivers shall be full of thee. And when I shall put thee out, I wil cover the heaven, and make the starres thereof darke: I will cover the sunne with a cloud, and the moone shall not give her light. All the bright lights of heaven will I make darke over thee, and set darkenesse upon thy land, saith the Lord God. I wil also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not knowen. Yea I will make many people amazed at thee, and their kings shall be horribly afraide for thee, when I shall brandish my sword before them, and they shall tremble at every moment; everie man for his owne life, in the day of thy fall.

The sword of Babylon shall destroy it.

For thus saith the Lord God, The sword of the king of Babylon shal come upon thee. By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations all of them: and they shall spoile the pompe of Egypt, and all the multitude therof shall be destroyed. I will destroy also all the beasts thereof from besides the great waters, neither shall the foote of man trouble them any more, nor the hoofes of beasts trouble them. Then will I make their waters deepe, and cause their rivers to runne like oyle, saith the Lord God. When I shall make the land of Egypt desolate, and the countrey shall be destitute of that wherof it was full; when I shall smite all them that dwell therein, then shal they know that I am the Lord. This is the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, even for Egypt and for al her multitude, saith the Lord God.

It shall be brought downe to hell, among all the uncircumcised Nations.

It came to passe also in the twelfth yeere, in the fifteenth day of the moneth, that the word of the Lord came unto me, saying; Sonne of man, waile for the multitude of Egypt, and cast them downe, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that goe downe into the pit. Whom doest thou passe in beautie? goe downe, and be thou layed with the uncircumcised. They shall fall in the middest of them that are slaine by the sword: she is delivered to the sword; draw her and all her multitudes. The strong among the mighty shall speake to him out of the middest of hell with them that helpe him: they are gone downe, they lie uncircumcised, slaine by the sword. Ashur is there, and all her companie: his graves are about him: al of them slaine, fallen by the sword. Whose graves

are set in the sides of the pit, and her company is round about her grave: all of them slaine, fallen by the sword, which caused terrour in the land of the living. There is Elam and all her multitude round about her grave, all of them slaine, fallen by the sword, which are gone downe uncircumcised into the nether parts of the earth, which caused their terrour in the lande of the living, yet have they borne their shame with them that goe downe to the pit. They have set her a bed in the midst of the slaine with all her multitudes: her graves are round about him, all of them uncircumcised, slaine by the sword: though their terrour was caused in the land of the living, yet have they borne their shame with them that goe downe to the pit: he is put in the midst of them that be slaine. There is Meshech, Tubal, and all her multitude: her graves are round about him: all of them uncircumcised, slaine by the sword, though they caused their terrour in the land of the living. And they shall not lie with the mightie, that are fallen of the uncircumcised, which are gone downe to hell with their weapons of warre: and they have laid their swords under their heads, but their iniquities shalbe upon their bones, though they were the terrour of the mightie in the land of the living. Yea thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slaine with the sword. There is Edom, her kings and all her princes, which with their might are laid by them that were slaine by the sword: they shall lie with the uncircumcised, and with them that go downe to the pit. There be the princes of the North all of them, and all the Zidonians: which are gone downe with the slaine, with their terrour they are ashamed of their might, and they lie uncircumcised with them that be slaine by the sword, and beare their shame with them that goe downe to the pit. Pharaoh shall see them, and shall bee comforted over all his multitude, even Pharaoh and all his armie slaine by the sword, saith the Lord God. For I have caused my terrour in the land of the living: and he shall bee laid in the midst of the uncircumcised with them that are slaine with the sword, even Pharaoh and all his multitude, saith the Lord God.

CHAPTER XXXIII

According to the duetie of a watchman, in warning the people,

AGAINE the worde of the Lord came unto mee, saying, Sonne of man, speake to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman, if when he seeth the sword come upon the land, hee blow the

trumpet, and warne the people, then whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come, and take him away, his blood shall be upon his owne head. Hee heard the sound of the trumpet, and tooke not warning, his blood shall be upon him: but he that taketh warning, shall deliver his soule. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned: if the sword come and take any person from among them, he is taken away in his iniquitie: but his blood will I require at the watchmans hand.

Ezekiel is admonished of his duetie.

So thou, O sonne of man, I have set thee a watchman unto the house of Israel: therefore thou shalt heare the worde at my mouth, and warne them from me. When I say unto the wicked, O wicked man, thou shalt surely die, if thou doest not speake to warne the wicked from his way, that wicked man shall die in his iniquitie: but his blood will I require at thine hand. Neverthelesse if thou warne the wicked of his way to turne from it: if he do not turne from his way, he shal die in his iniquitie: but thou hast delivered thy soule. Therefore, O thou sonne of man, speake unto the house of Israel, Thus ye speake, saying, If our transgressions and our sinnes be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turne from his way and live: turne ye, turne ye from your evill wayes, for why wil ye die, O house of Israel? Therefore thou sonne of man, say unto the children of thy people, The righteousnes of the righteous shal not deliver him in the day of his transgression: as for the wickednes of the wicked, he shall not fall thereby in the day that hee turneth from his wickednes, neither shall the righteous bee able to live for his righteousnes in the day that he sinneth. When I shal say to the righteous, that he shall surely live; if he trust to his owne righteousnes and commit iniquitie, all his righteousnesses shall not be remembred; but for his iniquitie that he hath committed, he shall die for it. Againe, when I say unto the wicked, Thou shalt surely die, if hee turne from his sinne, and do that which is lawfull and right; if the wicked restore the pledge, give againe that he had robbed, walke in the Statutes of life without committing iniquitie, hee shall surely live, hee shall not die. None of his sinnes that hee hath committed, shall be mentioned unto him: he hath done that which is lawfull and right; he shall surely live.

God sheweth the iustice of his wayes towards the penitent, and towards revolters.

Yet the children of thy people say, The way of the Lord is not equall: but as for them, their way is not equall. When the righteous turneth from his righteousnes, and committeth iniquitie, he shall even die thereby. But if the wicked turne from his

Hee maintaineth his Iustiee.

CHAPTER XXXIII

wickednes, and doe that which is lawfull and right, he shall live thereby.

Yet yee say, The way of the Lord is not equall, O yee house of Israel; I will iudge you every one after his wayes.

Upon the newes of the taking of Ierusalem, he prophecieth the desolation of the land.

And it came to passe in the twelfth yeere of our captivitie, in the tenth moneth, in the fifth day of the moneth, that one that had escaped out of Ierusalem, came unto mee, saying, The city is smitten. Now the hand of the LORD was upon mee in the evening, afore hee that was escaped came, and had opened my mouth untill hee came to mee in the morning, and my mouth was opened, and I was no more dumbe. Then the word of the LORD came unto me, saying, Sonne of man, they that inhabite those wastes of the land of Israel, speake, saying, Abraham was one, and he inherited the land: but we are many, the land is given us for inheritance. Wherefore say unto them, Thus saith the Lord GOD, Ye eate with the blood, and lift up your eyes toward your idoles, and shed blood; and shal ye possesse the land? Yee stand upon your sword; yee worke abomination, and ye defile every one his neighbours wife, and shall ye possesse the land? Say thou thus unto them, Thus saith the Lord GOD, As I live, surely they that are in the wastes, shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured: and they that be in the forts and in the caves, shall die of the pestilence. For I will lay the land most desolate, and the pompe of her strength shall cease: and the mountaines of Israel shall bee desolate, that none shall passe through. Then shall they know that I am the LORD, when I have layed the land most desolate, because of all their abominations which they have committed.

Gods iudgment upon the mockers of the Prophets.

Also thou sonne of man, the children of thy people still are talking against thee by the walles, and in the doores of the houses, and speake one to another, every one to his brother, saying, Come, I pray you, and heare what is the word that commeth foorth from the LORD. And they come unto thee as the people commeth, and they sit before thee as my people, and they heare thy words, but they will not doe them: for with their mouth they shew much love, but their heart goeth after their covetousnesse. And loe, thou art unto them as a very lovely song of one that hath a pleasant voyce, and can play well on an instrument: for they heare thy wordes, but they doe them not. And when this commeth to passe, (loe it will come) then shall they know that a Prophet hath bene among them.

CHAPTER XXXIIII

A reproofe of the shepheards.

AND the word of the LORD came unto me, saying; Sonne of man, prophecie against the shepheards of Israel, prophecie and say unto them, Thus saith the Lord GOD unto the shepheards, Woe be to the shepheards of Israel that doe feede themselves: should not the shepheards feede the flockes? Yee eate the fat, and ye clothe you with the wooll, yee kill them that are fed: but ye feede not the flocke. The diseased have ye not strengthened, neither have yee healed that which was sicke, neither have ye bound up that which was broken, neither have yee brought againe that which was driven away, neither have yee sought that which was lost; but with force and with crueltie have yee ruled them. And they were scattered because there is no shepheard: and they became meate to all the beasts of the field, when they were scattered. My sheepe wandered through all the mountaines, and upon every high hill: yea my flocke was scattered upon all the face of the earth, and none did search or seeke after them.

Gods iudgement against them.

Therefore, yee shepheards, heare the word of the LORD. As I live, saith the Lord GOD, surely because my flocke became a pray, and my flocke became meate to every beast of the field, because there was no shepheard, neither did my shepheards search for my flocke, but the shepheards fed themselves, and fed not my flocke: therefore, O yee shepheards, heare the word of the LORD. Thus saith the Lord GOD, Behold, I am against the shepheards, and I will require my flocke at their hand, and cause them to cease from feeding the flocke, neither shall the shepheards feede themselves any more: for I will deliver my flock from their mouth, that they may not be meat for them.

His providence for his flocke.

For thus saith the Lord GOD, Behold, I, even I will both search my sheepe, and seeke them out. As a shepheard seeketh out his flocke in the day that hee is among his sheepe that are scattered: so wil I seeke out my sheep, and will deliver them out of all places, where they have bene scattered in the cloudie and darke day. And I will bring them out from the people, and gather them from the countreys, and will bring them to their owne land, and feede them upon the mountaines of Israel by the rivers, and in all the inhabited places of the countrey, I will feede them in a good pasture, and upon the high mountaines of Israel shall their folde be: there shall they lie in a good folde, and in a fat pasture shall they feede upon the mountaines of Israel. I will feed my flocke, and I will cause them to lie downe, saith the Lord GOD. I will seeke that which was lost, and bring againe that which was driven away,

and will bind up that which was broken, and will strengthen that which was sicke: but I will destroy the fat and the strong, I will feed them with iudgement. And as for you, O my flocke, thus saith the Lord God, Behold, I iudge betweene cattell and cattell, betweene the rammes and the hee goates. Seemeth it a small thing unto you, to have eaten up the good pasture, but ye must tread downe with your feet the residue of your pastures? and to have drunke of the deepe waters, but yee must foule the residue with your feete? And as for my flocke, they eate that which yee have troden with your feete: and they drinke that which yee have fouled with your feete.

The kingdome of Christ.

Therefore thus saith the Lord God unto them, Behold, I, even I will iudge betweene the fat cattell, and betweene the leane cattell. Because yee have thrust with side and with shoulder, and pusht all the diseased with your hornes, till yee have scattered them abroad: therefore will I save my flocke, and they shall no more be a pray, and I will iudge betweene cattell and cattell. And I will set up one shepheard over them, and hee shall feede them, even my servant David; he shall feede them, and hee shall be their shepheard. And I the Lord will be their God, and my servant David a prince among them, I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evill beasts to cease out of the land: and they shall dwell safely in the wildernesse, and sleepe in the woods. And I will make them and the places round about my hill, a blessing; and I will cause the showre to come downe in his season: there shall bee showres of blessing. And the tree of the field shal yeeld her fruite, and the earth shall yeeld her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a pray to the heathen, neither shall the beasts of the land devoure them; but they shall dwell safely, and none shall make them afraide. And I will raise up for them a plant of renowne, and they shall be no more consumed with hunger in the land, neither beare the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And yee my flocke of my pasture, are men, and I am your God, saith the Lord God.

CHAPTER XXXV

The iudgment of Mount Seir, for their hatred of Israel.

MOREOVER the word of the LORD came unto mee, saying; Sonne of man, set thy face against mount Seir, and prophecie against it, and say unto it, Thus saith the Lord GOD; Behold, O mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate. I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the LORD. Because thou hast had a perpetuall hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamitie, in the time that their iniquitie had an end; therefore, as I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee. Thus will I make mount Seir most desolate, and cut off from it him that passeth out, and him that returneth. And I will fill his mountaines with his slaine men: in thy hilles, and in thy valleis, and in all thy rivers shall they fall that are slaine with the sword. I will make thee perpetuall desolations, and thy cities shall not returne, and ye shal know that I am the LORD. Because thou hast said; These two nations, and these two countries shall be mine, and we will possesse it, whereas the LORD was there: therefore, as I live, saith the Lord GOD, I will even doe according to thine anger, and according to thine envie, which thou hast used out of thy hatred against them: and I will make my selfe knowen amongst them, when I have iudged thee. And thou shalt know, that I am the LORD, and that I have heard all thy blasphemies which thou hast spoken against the mountaines of Israel, saying; They are layed desolate, they are given us to consume. Thus with your mouth yee have boasted against me, and have multiplied your words against me: I have heard them. Thus saith the Lord GOD; When the whole earth reioyceth, I will make thee desolate. As thou didst reioyce at the inheritance of the house of Israel, because it was desolate, so will I doe unto thee: thou shalt be desolate, O mount Seir, and all Idumea, even all of it, and they shall know that I am the LORD.

CHAPTER XXXVI

The land of Israel is comforted, both by destruction of the heathen, who spitefully used it,

ALSO thou sonne of man, prophecie unto the mountaines of Israel, and say; Ye mountaines of Israel, Heare the word of the LORD. Thus saith the Lord GOD, Because the enemy had said against you, Aha, even the ancient high places are ours in possession: therfore prophecie and say, Thus saith the

CHAPTER XXXVI

Lord God, Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people: therefore ye mountaines of Israel, heare the word of the Lord God, Thus saith the Lord God to the mountaines and to the hilles, to the rivers and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a pray and derision to the residue of the heathen that are round about: therefore thus saith the Lord God, Surely in the fire of my ielousie have I spoken against the residue of the heathen, and against al Idumea, which have appointed my land into their possession, with the ioy of all their heart, with despitefull minds to cast it out for a praye. Prophecie therefore concerning the land of Israel, and say unto the mountaines and to the hilles, to the rivers and to the valleys, Thus saith the Lord God, Behold, I have spoken in my iealousie and in my furie, because ye have borne the shame of the heathen, therefore thus saith the Lord God, I have lifted up mine hand, Surely the heathen that are about you, they shall beare their shame.

and by the blessings of God promised unto it.

But ye, O mountaines of Israel, ye shall shoot forth your branches, and yeeld your fruit to my people of Israel, for they are at hand to come. For behold, I am for you, and I will turne unto you, and ye shall be tilled and sowen. And I will multiplie men upon you, all the house of Israel, even all of it, and the cities shall be inhabited, and the wastes shall be builded. And I will multiply upon you man and beast, and they shall increase and bring fruite, and I will settle you after your olde estates: and will doe better unto you, then at your beginnings, and ye shall know that I am the Lord. Yea I will cause men to walke upon you, even my people Israel, and they shall possesse thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men. Thus saith the Lord God, Because they say unto you, Thou land devourest up men, and hast bereaved thy nations, therefore thou shalt devoure men no more, neither bereave thy nations any more, saith the Lord God. Neither will I cause men to heare in thee the shame of the heathen any more, neither shalt thou beare the reproch of the people any more, neither shalt thou cause the nations to fall any more, saith the Lord God.

Israel was reiected for their sinne,

Moreover the worde of the Lord came unto me, saying, Sonne of man, when the house of Israel dwelt in their own land, they defiled it by their owne way, and by their doings: their way was before me as the uncleannesse of a remooved woman. Wherefore I powred my furie upon them for the blood that they had shed

upon the land, and for their idoles wherewith they had polluted it. And I scattered them among the heathen, and they were dispersed through the countreys: according to their way and according to their doings I iudged them. And when they entred unto the heathen whither they went; they prophaned my holy Name, when they said to them, These are the people of the LORD, and are gone forth out of his land.

and shall be restored without their desert.

But I had pitie for mine holy Name, which the house of Israel had prophaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord GOD, I doe not this for your sakes, O house of Israel, but for mine holy Names sake, which ye have prophaned among the heathen, whither ye went. And I will sanctifie my great Name which was prophaned among the heathen, which ye have prophaned in the midst of them, and the heathen shall know, that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countreys, and will bring you into your owne land.

The blessings of Christs kingdome.

Then will I sprinckle cleane water upon you, and ye shalbe cleane: from all your filthinesse, and from all your idoles wil I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stonie heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walke in my Statutes, and ye shall keepe my iudgements, and doe them. And ye shall dwel in the land that I gave to your fathers, and ye shall be my people, and I wil be your God. I wil also save you from all your uncleannesses, and I will call for the corne, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that yee shall receive no more reproch of famine among the heathen. Then shall yee remember your owne evil waies, and your doings that were not good, and shall lothe your selves in your owne sight for your iniquities, and for your abominations. Not for your sakes doe I this, saith the Lord GOD, be it knowen unto you: be ashamed and confounded for your owne wayes, O house of Israel. Thus saith the Lord GOD, In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shalbe builded. And the desolate land shalbe tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate, is become like the garden of Eden, and the waste and desolate and ruined cities, are become fenced, and are inhabited. Then the heathen that are

left round about you, shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I wil doe it. Thus saith the Lord GOD, I wil yet for this bee enquired of by the house of Israel, to doe it for them: I will increase them with men like a flocke. As the holy flocke, as the flocke of Ierusalem in her solemne feastes, so shal the waste cities be filled with flocks of men, and they shall know that I am the LORD.

CHAPTER XXXVII

By the resurrection of dry bones,

THE hand of the LORD was upon mee, and caried mee out in the Spirit of the LORD, and set mee downe in the middest of the valley which was full of bones, and caused mee to passe by them round about, and beholde, there were very many in the open valley, and loe, they were very drie. And hee said unto mee, Sonne of man, can these bones live? and I answered, O Lord GOD, thou knowest. Againe he said unto me, Prophecie upon these bones, and say unto them; O yee drie bones, heare the word of the LORD. Thus saith the Lord GOD unto these bones, Behold, I wil cause breath to enter into you, and ye shall live. And I wil lay sinewes upon you, and wil bring up flesh upon you, and cover you with skinne, and put breath in you, and ye shall live, and ye shall know that I am the LORD. So I prophecied as I was commanded: and as I prophecied, there was a noise, and beholde a shaking, and the bones came together, bone to his bone. And when I beheld, loe, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said he unto mee, Prophecie unto the winde, prophecie sonne of man, and say to the winde, Thus saith the Lord GOD; Come from the foure windes, O breath, and breathe upon these slaine, that they may live. So I prophecied as he commanded mee, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great armie.

the dead hope of Israel is revived,

Then he said unto me, Sonne of man, these bones are the whole house of Israel: behold, they say; Our bones are dried, and our hope is lost, wee are cut off for our parts. Therefore prophecie and say unto them, Thus saith the Lord GOD, Behold, O my people, I wil open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and yee shall live, and I shall place you in your owne land:

then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.

by the uniting of two stickes,

The word of the LORD came againe unto me, saying; Moreover thou sonne of man, take thee one sticke, and write upon it, For Iudah and for the children of Israel his companions: then take another sticke, and write upon it; For Ioseph the sticke of Ephraim, and for all the house of Israel his companions. And ioyne them one to another into one sticke, and they shall become one in thine hand.

is shewed the incorporation of Israel into Iudah.

And when the children of thy people shall speake unto thee, saying; Wilt thou not shew us what thou meanest by these? say unto them, Thus saith the Lord GON, Behold, I will take the sticke of Ioseph which is in the hand of Ephraim, and the tribes of Israel his fellowes, and will put them with him, even with the sticke of Iudah, and make them one sticke, and they shall be one in mine hand.

The promises of Christs kingdome.

And the stickes whereon thou writest, shalbe in thine hand before their eyes. And say unto them, Thus saith the Lord GON, Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their owne land. And I will make them one nation in the land upon the mountaines of Israel, and one King shall be king to them all: and they shalbe no more two nations, neither shall they bee divided into two kingdomes any more at all. Neither shall they defile themselves any more with their idoles, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be King over them, and they all shall have one shepheard: they shall also walke in my iudgements, and observe my statutes, and doe them. And they shall dwell in the land that I have given unto Iacob my servant, wherin your fathers have dwelt, and they shall dwell therein, even they and their children, and their childrens children for ever, and my servant David shalbe their prince for ever. Moreover I will make a covenant of peace with them, it shall be an everlasting covenant with them, and I will place them and multiply them, and will set my Sanctuary in the middest of them for evermore. My Tabernacle also shalbe with them: yea, I will be their God, and they shalbe my people. And the heathen shal know that I the LORD doe sanctifie Israel, when my Sanctuarie shalbe in the middest of them for evermore.

CHAPTER XXXVIII

The armie,

AND the word of the LORD came unto me, saying; Sonne of man, set thy face against Gog, the land of Magog the chiefe prince of Meshech and Tubal, and prophecie against him, and say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chiefe prince of Meshech and Tubal. And I will turne thee backe, and put hookes into thy chawes, and I will bring thee foorth, and all thine armie, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swordes. Persia, Ethiopia and Libya with them; all of them with shield and helmet: Gomer and all his bandes, the house of Togarmah of the North quarters, and all his bands, and many people with thee. Be thou prepared, and prepare for thy selfe, thou and all thy company, that are assembled unto thee, and be thou a guard unto them.

and malice of Gog.

After many daies thou shalt be visited: in the latter yeeres thou shalt come into the land, that is brought back from the sword, and is gathered out of many people against the mountaines of Israel, which have beene alwayes waste: but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storme, thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee. Thus saith the Lord GOD; It shall also come to passe, that at the same time shall things come into thy minde, and thou shalt thinke an evill thought. And thou shalt say; I will goe up to the land of unwalled villages; I will goe to them that are at rest, that dwell safely all of them dwelling without walles, and having neither barres nor gates; to take a spoile, and to take a praye, to turne thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations which have gotten cattel and goods, that dwell in the middest of the land. Sheba, and Dedan, and the marchants of Tarshish, with all the young lyons thereof, shall say unto thee, Art thou come to take a spoile? hast thou gathered thy company to take a praye? to carie away silver and gold, to take away cattell and goods, to take a great spoile?

Gods iudgement against him.

Therefore, sonne of man, prophecie and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the North parts, thou and many people with thee, all of them riding upon horses, a great company, and a

mighty armie. And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter dayes, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the Lord GOD; Art thou hee, of whom I have spoken in old time by my servants the prophets of Israel, which prophecied in those dayes many yeeres, that I would bring thee against them? And it shall come to passe at the same time, when Gog shal come against the land of Israel, saith the Lord GOD, that my furie shall come up in my face. For in my iealousie, and in the fire of my wrath have I spoken: surely in that day, there shall be a great shaking in the land of Israel. So that the fishes of the sea, and the foules of the heaven, and the beasts of the field, and all creeping things that creepe upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountaines shall be throwen downe, and the steepe places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountaines, saith the Lord GOD: every mans sword shalbe against his brother. And I will plead against him with pestilence and with blood, and I will raine upon him and upon his bands, and upon the many people that are with him, an overflowing raine, and great hailestones, fire, and brimstone. Thus will I magnifie my selfe, and sanctifie my selfe, and I will be knowen in the eyes of many nations, and they shall know that I am the LORD.

CHAPTER XXXIX

Gods iudgement upon Gog.

THEREFORE thou sonne of man, prophecie against Gog, and say, Thus saith the Lord GOD; Behold, I am against thee O Gog, the chiefe prince of Meshech and Tubal. And I will turne thee backe, and leave but the sixt part of thee, and will cause thee to come up from the North parts, and will bring thee upon the mountaines of Israel: and I will smite thy bow out of thy left hand, and will cause thine arrowes to fall out of thy right hand. Thou shalt fall upon the mountaines of Israel, thou and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field, for I have spoken it, saith the Lord GOD. And I will send a fire on Magog, and among them that dwell carelesly in the yles, and they shall know that I am the LORD. So will I make my holy Name knowen in the midst of my people Israel, and I will not let

CHAPTER XXXIX

them pollute my holy Name any more, and the heathen shall know that I am the LORD, the holy One in Israel.

Israels victory.

Behold, it is come, and it is done, saith the Lord GOD, this is the day whereof I have spoken. And they that dwell in the cities of Israel, shall goe forth, and shall set on fire, and burne the weapons, both the shields and the bucklers, the bowes and the arrowes, and the handstaves and the speares, and they shall burne them with fire seven yeeres. So that they shall take no wood out of the field, neither cut downe any out of the forrests: for they shall burne the weapons with fire, and they shall spoile those that spoiled them, and rob those that robbed them, saith the Lord GOD.

Gogs buriall in Hamon-Gog.

And it shal come to passe at that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the East of the Sea: and it shall stop the noses of the passengers, and there shall they burie Gog, and all his multitude, and they shal call it, the valley of Hamon-gog.[1] And seven moneths shall the house of Israel bee burying of them, that they may cleanse the land. Yea all the people of the land shall burie them, and it shall be to them a renowne the day that I shall be glorified, saith the Lord GOD. And they shall sever out men of continual emploiment, passing through the land, to burie with the passengers those that remaine upon the face of the earth to clense it: after the end of seven moneths shall they search. And the passengers that passe through the lande, when any seeth a mans bone, then shall he set up a signe by it, till the buriers have buried it in the valley of Hamon-gog. And also the name of the citie shall be Hamonah:[2] thus shal they clense the land.

The feast of the Foules.

And thou sonne of man, Thus saith the Lord GOD, Speake unto every feathered foule, and to every beast of the field, Assemble your selves, and come, gather your selves on every side to my sacrifice that I doe sacrifice for you, even a great sacrifice upon the mountaines of Israel, that ye may eat flesh and drinke blood. Ye shall eate the flesh of the mightie, and drinke the blood of the princes of the earth, of rammes, of lambes and of goats, of bullocks, all of them fatlings of Bashan. And yee shall eate fat till yee be full, and drinke blood till yee be drunken, of my sacrifice which I have sacrificed for you. Thus yee shall be filled at my table with horses and charets, with mightie men, and with all men of warre, saith the Lord GOD. And I will set my glory among the heathen, and all the heathen shal see my iudgement that I have executed, and my hande that I have laid upon them.

[1] That is, the multitude of Gog. [2] That is, the multitude.

So the house of Israel shall know that I am the LORD their God from that day and forward.

Israel having beene plagued for their sinnes, shall be gathered againe with eternall favour.

And the heathen shall knowe that the house of Israel went into captivitie for their iniquitie: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies; so fell they all by the sword. According to their uncleannesse, and according to their transgressions have I done unto them, and hid my face from them. Therefore thus saith the Lord GOD, Now will I bring againe the captivitie of Iacob, and have mercie upon the whole house of Israel, and will be ielous for my holy Name: after that they have borne their shame, and all their trespasses, wherby they have trespassed against me, when they dwelt safely in their lande, and none made them afraid. When I have brought them againe from the people, and gathered them out of their enemies lands, and am sanctified in them in the sight of many nations; then shall they know that I am the LORD their God, which caused them to be led into captivitie among the heathen: but I have gathered them unto their owne land, and have left none of them any more there. Neither will I hide my face any more from them: for I have powred out my Spirit upon the house of Israel, saith the Lord GOD.

CHAPTER XL

The time, maner and end of the vision.

IN the five and twentieth yeere of our captivitie, in the beginning of the yere, in the tenth day of the moneth, in the fourteenth yeere after that the citie was smitten, in the selfe same day, the hand of the LORD was upon mee, and brought me thither. In the visions of God brought he me into the land of Israel, and set mee upon a very high mountaine, by which was as the frame of a citie on the South. And he brought mee thither, and behold, there was a man, whose appearance was like the appearance of brasse, with a line of flaxe in his hand, and a measuring reed; and he stood in the gate. And the man saide unto mee; Sonne of man, behold with thine eyes, and heare with thine eares, and set thine heart upon all that I shall shew thee: for to the intent that I might shew them unto thee, art thou brought hither: declare all that thou seest, to the house of Israel. And behold a wall on the outside of the house round about: and in the mans hand a measuring reed of sixe cubites long, by the cubite, and an hand breadth: so hee measured the breadth of the building, one reed, and the height one reed.

Then came hee unto the gate which looketh toward the East,

CHAPTER XL

The description of the East gate,

and went up the staires thereof, and measured the threshold of the gate, which was one reed broad, and the other threshold of the gate, which was one reed broad. And every little chamber was one reed long, and one reed broad, and betweene the litle chambers were five cubites, and the threshold of the gate, by the porch of the gate within was one reed. He measured also the porch of the gate within, one reed. Then measured hee the porch of the gate, eight cubites, and the postes thereof two cubits, and the porch of the gate was inward. And the litle chambers of the gate Eastward, were three on this side, and three on that side, they three were of one measure, and the postes had one measure on this side, and on that side. And hee measured the breadth of the entrie of the gate, ten cubits, and the length of the gate, thirteene cubites. The space also before the litle chambers was one cubite on this side, and the space was one cubite on that side, and the litle chambers were sixe cubites on this side, and sixe cubits on that side. Hee measured then the gate from the roofe of the one litle chamber to the roofe of another: the breadth was five and twentie cubits, doore against doore. He made also postes of threescore cubites, even unto the poste of the court round about the gate. And from the face of the gate of the entrance, unto the face of the porch of the inner gate, were fiftie cubites. And there were narrow windows to the litle chambers, and to their posts within the gate round about, and likewise to the arches: and windowes were round about inward: and upon ech post were palme-trees. Then brought he me into the outward court, and loe there were chambers, and a pavement, made for the court round about: thirtie chambers were upon the pavement. And the pavement by the side of the gates over against the length of the gates, was the lower pavement. Then hee measured the breadth from the forefront of the lower gate, unto the forefront of the inner court without, an hundred cubits Eastward and Northward.

of the North gate,

And the gate of the outward court, that looked toward the North, he measured the length thereof, and the breadth thereof. And the little chambers thereof were three on this side, and three on that side, and the postes thereof, and the arches thereof were after the measure of the first gate: the length thereof was fiftie cubites, and the breadth five and twentie cubites. And their windowes, and their arches, and their palme trees, were after the measure of the gate that looketh towards the East, and they went up unto it by seven steps, and the arches thereof were before them. And the gate of the inner court was over against the

gate toward the North and toward the East, and hee measured from gate to gate an hundreth cubites. CHAPTER XL

After that hee brought me toward the South, and behold a gate toward the South, and he measured the postes thereof, and the arches thereof according to these measures. And there were windowes in it, and in the arches thereof round about, like those windowes, the length was fiftie cubites, and the breadth five and twentie cubites. And there were seven steps to goe up to it, and the arches thereof were before them, and it had palme trees, one on this side, and another on that side upon the postes thereof. And there was a gate in the inner court toward the South, and he measured from gate to gate toward the South an hundred cubites. And hee brought me to the inner court by the South gate, and he measured the South gate according to these measures, and the little chambers thereof, and the postes thereof, and the arches thereof according to these measures, and there were windowes in it, and in the arches thereof round about: it was fiftie cubites long, and five and twentie cubites broad. And the arches round about were five and twenty cubits long, and five cubites broad. And the arches thereof were toward the utter court, and palme trees were upon the postes thereof, and the going up to it had eight steps. of the South gate,

And hee brought me into the inner court toward the East, and hee measured the gate according to these measures. And the little chambers thereof, and the postes thereof, and the arches thereof were according to these measures, and there were windowes therein, and in the arches thereof round about, it was fiftie cubites long, and five and twentie cubits broad. And the arches thereof were toward the outward court, and palme trees were upon the postes thereof on this side, and on that side, and the going up to it had eight steps. of the East gate,

And hee brought me to the North gate, and measured it according to these measures. The little chambers thereof, the postes thereof, and the arches thereof and the windowes to it round about: the length was fiftie cubites, and the breadth five and twentie cubites. And the postes thereof were toward the utter court, and palme trees were upon the posts thereof on this side, and on that side, and the going up to it had eight steps. And the chambers, and the entries thereof were by the postes of the gates, where they washed the burnt offering. and of the North gate.

And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt offering, and the sinne offering, and the trespasse offering. And at the side without, Eight Tables.

as one goeth up to the entry of the North gate, were two tables, and on the other side, which was at the porch of the gate, were two tables. Foure tables were on this side, and foure tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices. And the foure tables were of hewen stone for the burnt offering, of a cubite and an halfe long, and a cubite and a halfe broad, and one cubit high: whereupon also they laide the instruments wherewith they slewe the burnt offering and the sacrifice. And within were hooks, an hand broad, fastened round about, and upon the tables was the flesh of the offering.

The chambers.

And without the inner gate were the chambers of the singers in the inner court, which was at the side of the North gate: and their prospect was toward the South, one at the side of the East gate, having the prospect toward the North. And hee said unto me; This chamber whose prospect is toward the South, is for the priests, the keepers of the charge of the house. And the chamber whose prospect is toward the North, is for the priests the keepers of the charge of the altar: these are the sonnes of Zadok among the sonnes of Levi, which come neere to the LORD to minister unto him. So he measured the court, an hundreth cubites long, and an hundreth cubites broad foure square, and the altar that was before the house.

The porch of the house.

And he brought me to the porch of the house, and measured each post of the porch, five cubites on this side, and five cubites on that side: and the bredth of the gate was three cubites on this side, and three cubites on that side. The length of the porch was twentie cubites, and the bredth eleven cubites, and he brought me by the steps, whereby they went up to it, and there were pillars by the posts, one on this side, and another on that side.

CHAPTER XLI

The measures, parts, chambers and ornaments of the Temple.

AFTERWARD he brought me to the Temple, and measured the posts, six cubites broad on the one side, and sixe cubites broad on the other side, which was the bredth of the Tabernacle. And the bredth of the doore was tenne cubites, and the sides of the doore were five cubites on the one side, and five cubites on the other side, and he measured the length thereof fortie cubites, and the bredth twentie cubites. Then went he inward, and measured the post of the doore two cubites, and the doore sixe cubites, and the bredth of the doore seven cubites. So he measured the length therof twentie cubites, and the bredth twentie cubites before the temple, and he said

unto me; This is the most holy place. After he measured the wall of the house sixe cubites, and the bredth of everie side-chamber foure cubites round about the house on every side. And the side-chambers were three, one over an other, and thirtie in order, and they entred into the wall which was of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house. And there was an enlarging and a winding about still upward to the side-chambers, for the winding about of the house went still upward round about the house: therefore the bredth of the house was still upward, and so increased from the lowest chamber to the highest by the middest. I saw also the height of the house round about; the foundations of the side-chambers were a full reede of sixe great cubites. The thicknesse of the wall which was for the side chamber without, was five cubites, and that which was left, was the place of the side-chambers that were within. And betweene the chambers was the widenesse of twentie cubites round about the house on every side. And the doores of the side-chambers were toward the place that was left, one doore toward the North, and an other doore toward the South, and the bredth of the place that was left, was five cubites round about. Now the building that was before the seperate place, at the end toward the West, was seventy cubites broad, and the wall of the building was five cubites thicke round about, and the length thereof ninety cubites. So he measured the house, an hundreth cubites long, and the separate place and the building with the walles thereof, an hundreth cubites long. Also the bredth of the face of the house, and of the separate place toward the East, an hundreth cubites. And he measured the length of the building over against the separate place which was behind it, and the galleries thereof on the one side, and on the other side an hundreth cubites with the inner temple, and the porches of the court. The doore-posts and the narrow windows, and the galleries round about on their three stories, over against the doore sieled with wood round about, and from the ground up to the windows, and the windows were covered. To that above the doore, even unto the inner house and without, and by all the wall round about within and without by measure. And it was made with Cherubims and Palme trees, so that a Palme tree was betweene a Cherub and a Cherub, and every Cherub had two faces. So that the face of a man was toward the Palme-tree on the one side, and the face of a yong lyon toward the Palme-tree on the other side: it was made through all the house round about. From the ground unto above the doore were

CHAPTER XLI

Cherubims and Palme-trees made, and on the wall of the temple. The postes of the Temple were squared, and the face of the Sanctuary, the appearance of the one as the appearance of the other. The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof and the length thereof and the walles thereof were of wood: and hee said unto me; This is the Table that is before the LORD. And the Temple and the Sanctuarie had two doores. And the doores had two leaves a piece, two turning leaves, two leaves for the one doore, and two leaves for the other doore. And there were made on them, on the doores of the Temple, Cherubims and Palme-trees, like as were made upon the walles, and there were thicke planckes upon the face of the porch without. And there were narrow windowes and Palme-trees on the one side and on the other side, on the sides of the porch, and upon the side chambers of the house, and thicke plankes.

CHAPTER XLII

The chambers for the Priests

THEN he brought me foorth into the utter court, the way toward the North, and hee brought mee into the chamber, that was over against the separate place, and which was before the building toward the North. Before the length of an hundreth cubites was the North doore, and the breadth was fiftie cubits. Over against the twentie cubites which were for the inner court, and over against the pavement which was for the utter court, was gallerie against gallery in three stories. And before the chambers was a walke of ten cubites breadth inward, a way of one cubite, and their doores toward the North. Now the upper-chambers were shorter: for the galleries were higher then these, then the lower, and then the middlemost of the building. For they were in three stories, but had not pillars as the pillars of the courts: therefore the building was straitned more then the lowest, and the middlemost from the ground. And the wall that was without over against the chambers towards the utter court on the forepart of the chambers, the length thereof was fiftie cubites. For the length of the chambers that were in the utter court was fiftie cubites: and loe, before the Temple were an hundreth cubites. And from under these chambers was the entrie on the East side, as one goeth into them from the utter court. The chambers were in the thickenes of the wall of the court toward the East, over against the separate place, and over against the building. And the way before them was like the appearance of the chambers, which were toward the North, as

long as they and as broad as they, and all their goings out were both according to their fashions, and according to their doores. And according to the doores of the chambers that were toward the South, was a doore in the head of the way, even the way directly before the wall toward the East, as one entreth into them.

The use therof.

Then sayd hee unto mee, The North chambers, and the South chambers, which are before the separate place, they be holy chambers, where the Priests that approach unto the LORD shall eate the most holy things: there shall they lay the most holy things, and the meat offering, and the sinne offering, and the trespasse offring, for the place is holy. When the Priests enter therein, then shall they not goe out of the holy place into the utter court, but there they shall lay their garments, wherein they minister: for they are holy, and shall put on other garments, and shall approch to those things which are for the people. Now when hee had made an end of measuring the inner house, hee brought mee foorth toward the gate, whose prospect is toward the East, and measured it round about. He measured the East side with the measuring reede, five hundreth reedes, with the measuring reed round about. Hee measured the North side five hundreth reedes, with a measuring reed round about. Hee measured the South side five hundreth reedes, with the measuring reede.

The measures of the outward court.

Hee turned about to the West side, and measured five hundreth reedes with the measuring reed. He measured it by the foure sides: it had a wall round about five hundreth reedes long, and five hundreth broad, to make a separation betweene the Sanctuary and the prophane place.

CHAPTER XLIII

The returning of the glory of God into the Temple.

AFTERWARD he brought me to the gate, even the gate that looketh toward the East. And behold, the glory of the God of Israel came from the way of the East: and his voice was like a noise of many waters, and the earth shined with his glory. And it was according to the appearance of the vision which I saw, even according to the vision that I saw, when I came to destroy the citie: and the visions were like the vision that I saw by the river Chebar: and I fell upon my face. And the glorie of the LORD came into the house by the way of the gate, whose prospect is toward the East. So the Spirit tooke me up, and brought mee into the inner court, and behold, the glory of the LORD filled the house. And I heard him speaking unto me out of the house, and the man stood by me.

CHAPTER XLIII

The sinne of Israel hindered Gods presence.

And he said unto me, Sonne of man, the place of my throne, and the place of the soles of my feete, where I will dwell in the midst of the children of Israel for ever, and my holy Name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredome, nor by the carkeises of their kings in their high places. In their setting of their threshold by my thresholds, and their post by my postes, and the wall betweene me and them, they have even defiled my holy Name by their abominations that they have committed: wherefore I have consumed them in mine anger. Now let them put away their whoredome, and the carkeises of their kings farre from me, and I wil dwell in the middest of them for ever.

The Prophet exhorteth them to repentance, and observation of the Law of the house.

Thou sonne of man, shew the house to the house of Israel, that they may be ashamed of their iniquities, and let them measure the patterne. And if they be ashamed of all that they have done; shew them the forme of the house, and the fashion thereof, and the goings out thereof, and the commings in thereof, and all the formes thereof, and all the ordinances thereof, and all the formes thereof, and all the lawes thereof: and write it in their sight, that they may keepe the whole forme thereof, and all the Ordinances therof, and doe them. This is the law of the house; Upon the top of the mountaine, the whole limit thereof round about shall be most holy: behold, this is the law of the house.

The measures,

And these are the measures of the Altar after the cubites; the cubite is a cubite and an hand breadth, even the bottom shalbe a cubite, and the breadth a cubite, and the border thereof by the edge therof round about shalbe a spanne, and this shalbe the higher place of the Altar. And from the bottom upon the ground, even to the lower settle, shalbe two cubits, and the breadth one cubite, and from the lesser settle even to the greater settle shalbe foure cubites, and the breadth one cubite. So the Altar shalbe foure cubites, and from the altar and upward shalbe foure hornes. And the altar shalbe twelve cubites long, twelve broad, square in the foure squares thereof. And the settle shall bee fourteene cubites long, and fourteene broad in the foure squares thereof, and the border about it shalbe halfe a cubite, and the bottome thereof shall be a cubite about, and his staires shall looke toward the East.

and the ordinances of the Altar.

And he said unto me, Sonne of man, thus saith the Lord God, These are the ordinances of the Altar in the day when they shall make it to offer burnt offrings thereon, and to sprinkle blood thereon. And thou shalt give to the Priests the Levites that be of the seede of Zadok, which approch unto me, to minister unto

me, saith the Lord God, a yong bullocke for a sinne offering. And thou shalt take of the blood thereof, and put it on the foure hornes of it, and on the foure corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it. Thou shalt take the bullocke also of the sinne offering, and he shall burne it in the appointed place of the house without the Sanctuary. And on the second day thou shalt offer a kidde of the goats without blemish for a sinne offering, and they shall cleanse the Altar, as they did cleanse it with the bullocke. When thou hast made an ende of cleansing it, thou shalt offer a yong bullocke without blemish, and a ramme out of the flocke, without blemish. And thou shalt offer them before the Lord, and the Priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the Lord. Seven dayes shalt thou prepare every day a goate for a sinne offering: they shall also prepare a yong bullocke, and a ramme out of the flocke, without blemish. Seven dayes shal they purge the Altar and purifie it, and they shall consecrate themselves. And when these dayes are expired, it shall be that upon the eight day and so forward, the Priests shall make your burnt offerings upon the Altar, and your peace offerings; and I will accept you, saith the Lord God.

CHAPTER XLIIII

The East gate assigned onely to the Prince.

THEN he brought me backe the way of the gate of the outward Sanctuarie which looketh toward the East, and it was shut. Then said the Lord unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord the God of Israel hath entred in by it, therefore it shall be shut. It is for the Prince; the Prince, hee shall sit in it to eate bread before the Lord: hee shall enter by the way of the porch of that gate, and shall goe out by the way of the same.

The Priestes reprooved for polluting of the Sanctuary.

Then brought he me the way of the North gate before the house, and I looked, and behold, the glory of the Lord filled the house of the Lord, and I fell upon my face. And the Lord said unto me; Sonne of man, marke well, and behold with thine eyes, and heare with thine eares, all that I say unto thee, concerning all the ordinances of the house of the Lord, and all the lawes thereof, and marke well the entring in of the house, with every going foorth of the Sanctuary. And thou shalt say to the rebellious, even to the house of Israel, Thus sayth the Lord God; O yee house of Israel, let it suffice you, of all your abominations;

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in that ye have brought into my Sanctuarie strangers uncircumcised in heart, and uncircumcised in flesh, to be in my Sanctuarie to pollute it, even my House, when ye offer my bread, the fat and the blood, and they have broken my Covenant, because of all your abominations. And yee have not kept the charge of mine holy things: but ye have set keepers of my charge in my Sanctuarie for your selves.

Idolaters uncapable of the Priests office.

Thus sayth the Lord God, No stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my Sanctuarie, of any stranger that is among the children of Israel. And the Levites that are gone away farre from me, when Israel went astray, which went astray away from me after their idoles, they shall even beare their iniquitie. Yet they shall be ministers in my Sanctuary, having charge at the gates of the house, and ministring to the house: they shall slay the burnt offring, and the sacrifice for the people, and they shall stand before them to minister unto them: because they ministred unto them before their idoles, and caused the house of Israel to fall into iniquitie; therefore have I lift up mine hand against them, saith the Lord God, and they shall beare their iniquitie. And they shall not come neere unto me to doe the office of a priest unto me, nor to come neere to any of my holy things, in the most holy place: but they shall beare their shame, and their abominations which they have committed. But I will make them keepers of the charge of the house for all the service thereof, and for all that shalbe done therein.

The sonnes of Zadok are accepted therto.

But the priests the Levites, the sonnes of Zadok, that kept the charge of my sanctuarie, when the children of Israel went astray from me, they shall come neere to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God. They shall enter into my sanctuarie, and they shall come neere to my table to minister unto me, and they shall keepe my charge.

Ordinances for the Priests.

And it shall come to passe that when they enter in at the gates of the inner court, they shall be clothed with linnen garments, and no wooll shall come upon them, whiles they minister in the gates of the inner court and within. They shall have linnen bonets upon their heads, and shall have linnen breeches upon their loynes: they shall not gird themselves with any thing that causeth sweat. And when they goe forth into the utter court, even into the utter court to the people, they shall put off their garments wherein they ministred, and lay them in the holy chambers, and they shall put on other garments, and they shall not sanctifie the people with their garments. Neither shall they

shave their heads, nor suffer their lockes to grow long, they shall only polle their heads. Neither shall any priest drinke wine, when they enter into the inner court. Neither shall they take for their wives a widow, or her that is put away: but they shall take maidens of the seede of the house of Israel, or a widow that had a priest before. And they shall teach my people the difference betweene the holy and prophane, and cause men to discerne betweene the uncleane and the cleane. And in controversie they shall stand in iudgement, and they shall iudge it according to my iudgements: and they shall keepe my lawes and my statutes in all mine assemblies, and they shall halow my Sabbaths. And they shall come at no dead person to defile themselves: but for father or for mother, or for sonne or for daughter, for brother or for sister, that hath had no husband, they may defile themselves. And after he is cleansed, they shal reckon unto him seven dayes. And in the day that he goeth into the sanctuarie, unto the inner court to minister in the sanctuarie, he shall offer his sinne offring, saith the Lord God. And it shall be unto them for an inheritance; I am their inheritance: and yee shall give them no possession in Israel; I am their possession. They shal eate the meate offring, and the sinne offring, and the trespasse offring, and every dedicate thing in Israel shall be theirs. And the first of all the first fruits of all things, and every oblation of all of every sort of your oblations shall be the priests: yee shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house. The priests shall not eate of any thing that is dead of it selfe or torne, whether it be foule or beast.

CHAPTER XLV

The portion of land for the Sanctuarie,

MOREOVER, when yee shall divide by lot the land for inheritance, yee shall offer an oblation unto the Lord, an holy portion of the land: the length shall be the length of five and twentie thousand reedes, and the bredth shalbe ten thousand: this shall be holy in all the borders thereof round about. Of this there shal be for the Sanctuarie five hundreth in length, with five hundreth in bredth, square round about, and fiftie cubites round about, for the suburbs thereof. And of this measure shalt thou measure the length of five and twentie thousand, and the bredth of ten thousand: and in it shall be the Sanctuarie and the most holy place. The holy portion of the land shal bee for the priests the ministers of the Sanctuarie,

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which shall come neere to minister unto the LORD, and it shall be a place for their houses, and an holy place for the Sanctuarie. And the five and twenty thousand of length, and the tenne thousand of breadth, shall also the Levites the ministers of the house have for themselves, for a possession for twentie chambers.

or the citie,

And ye shall appoint the possession of the citie five thousand broad, and five and twentie thousand long over against the oblation of the holy portion: it shall be for the whole house of Israel.

and for the Prince.

And a portion shalbe for the prince on the one side, and on the other side of the oblation of the holy portion, and of the possession of the citie, before the oblation of the holy portion, and before the possession of the citie from the West side Westward, and from the East side Eastward, and the length shalbe over against one of the portions from the West border unto the East border. In the land shall be his possession in Israel, and my princes shall no more oppresse my people, and the rest of the land shall they give to the house of Israel according to their tribes.

Ordinances for the Prince.

Thus saith the Lord GOD, Let it suffice you, O princes of Israel: remove violence and spoile, and execute iudgement and iustice, take away your exactions from my people, saith the Lord GOD. Ye shall have iust ballances, and a iust Ephah, and a iust Bath. The Ephah and the Bath shal be of one measure, that the Bath may containe the tenth part of an Homer, and the Ephah the tenth part of an Homer: the measure thereof shall be after the Homer. And the shekell shall be twentie Gerahs: twenty shekels, five and twentie shekels, fifteene shekels shall be your Maneh. This is the oblation that ye shal offer, the sixt part of an Ephah of an Homer of wheat, and ye shal give the sixt part of an Ephah of an Homer of barley. Concerning the ordinance of oile, the Bath of oyle, ye shall offer the tenth part of a Bath out of the Cor, which is an Homer of ten Baths, for ten Baths are an Homer. And one lambe out of the flocke, out of two hundred, out of the fat pastures of Israel for a meate offering, and for a burnt offering, and for peace offerings to make reconciliation for them, saith the Lord GOD. All the people of the land shall give this oblation for the prince in Israel. And it shall be the princes part to give burnt offerings, and meat offrings, and drinke offerings, in the feasts, and in the new moones, and in the Sabbaths, in all solemnities of the house of Israel: he shall prepare the sinne offering, and the meate offering, and the burnt offering, and the peace offrings, to make reconciliation for the house of Israel.

Thus saith the Lord God, In the first moneth, in the first day of the moneth, thou shalt take a yong bullock without blemish, and clense the Sanctuarie. And the priest shall take of the blood of the sinne offering, and put it upon the postes of the house, and upon the foure corners of the settle of the Altar, and upon the postes of the gate of the inner court. And so thou shalt doe the seventh day of the moneth, for every one that erreth, and for him that is simple: so shall ye reconcile the house. In the first moneth, in the fourteenth day of the moneth, ye shall have the passeover a feast of seven dayes, unleavened bread shall be eaten. And upon that day shall the prince prepare for himselfe, and for all the people of the land, a bullocke for a sinne offering. And seven dayes of the feast he shall prepare a burnt offering to the Lord, seven bullockes, and seven rammes without blemish dayly the seven dayes, and a kidde of the goats daily for a sinne offering. And hee shall prepare a meat offering of an Ephah for a bullocke, and an Ephah for a ramme, and an Hin of oyle for an Ephah. In the seventh moneth, in the fifteenth day of the moneth shall he doe the like in the feast of the seven dayes, according to the sinne offring, according to the burnt offering, and according to the meat offering, and according to the oile.

CHAPTER XLVI

Ordinances for the Prince, in his worship,

THUS saith the Lord God, The gate of the inner court, that looketh toward the East, shalbe shut the sixe working dayes: but on the Sabbath it shall be opened, and in the day of the New moone it shalbe opened. And the Prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the Priests shall prepare his burnt offering, and his peace offerings, and he shall worship at the threshold of the gate: then he shall goe foorth, but the gate shall not be shut until the evening. Likewise the people of the land shall worship at the doore of this gate before the Lord, in the Sabbaths, and in the New moones. And the burnt offering that the Prince shall offer unto the Lord in the Sabbath day, shall be sixe lambes without blemish, and a ramme without blemish. And the meat offring shalbe an Ephah for a ramme, and the meate offering for the lambes as he shalbe able to give, and an Hin of oile to an Ephah. And in the day of the New moone it shall be a yong bullocke without blemish, and sixe lambes, and a ramme: they shalbe without blemish. And hee shall prepare a meat offering, an Ephah for a bullocke, and an

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Ephah for a ramme, and for the lambs, according as his hand shall attaine unto, and an Hin of oile to an Ephah. And when the Prince shall enter, he shall goe in by the way of the porch of that gate, and he shall goe foorth by the way thereof.

and for the people.

But when the people of the land shall come before the LORD, in the solemne feasts, he that entreth in by the way of the North gate to worship, shall goe out by the way of the South gate: and he that entreth by the way of the South gate, shall goe forth by the way of the North gate: he shall not returne by the way of the gate whereby he came in, but shall goe foorth over against it. And the Prince in the midst of them when they goe in, shal goe in, and when they goe foorth, shall goe forth. And in the feasts, and in the solemnities, the meat offering shalbe an Ephah to a bullocke, and an Ephah to a ramme, and to the lambes, as he is able to give, and an Hin of oile to an Ephah. Now when the Prince shall prepare a voluntary burnt offering or peace offerings, voluntarily unto the LORD, one shall then open him the gate that looketh toward the East, and he shall prepare his burnt offering, and his peace offerings, as hee did on the Sabbath day, then he shall goe foorth, and after his going foorth, one shall shut the gate. Thou shalt daily prepare a burnt offering unto the LORD, of a lambe of the first yeere, without blemish thou shalt prepare it every morning. And thou shalt prepare a meat offering for it every morning; the sixt part of an Ephah, and the third part of an Hin of oyle, to temper with the fine flowre; a meat offering continually, by a perpetual ordinance unto the LORD. Thus shall they prepare the lambe, and the meat offering, and the oyle, every morning, for a continuall burnt offering.

An order for the Princes inheritance.

Thus saith the Lord GOD, If the prince give a gift unto any of his sonnes, the inheritance thereof shall be his sonnes, it shall be their possession by inheritance: but if hee give a gift of his inheritance to one of his servants, then it shalbe his to the yeere of libertie: after, it shall returne to the Prince, but his inheritance shalbe his sonnes for them. Moreover, the Prince shall not take of the peoples inheritance by oppression, to thrust them out of their possession: but hee shall give his sonnes inheritance out of his owne possession, that my people be not scattered every man from his possession.

The courts for boyling and baking.

After, he brought me through the entry, which was at the side of the gate, into the holy chambers of the Priests which looked toward the North: and behold, there was a place on the two sides Westward. Then said hee unto me, This is the place where the Priests shall boyle the trespasse offring, and the sinne offering,

where they shall bake the meate offering: that they beare them not out into the utter court, to sanctifie the people. Then hee brought me foorth into the utter court, and caused me to passe by the foure corners of the court, and behold, in every corner of the court there was a court. In the foure corners of the court there were courts ioyned of fourtie cubits long, and thirtie broad: these foure corners were of one measure. And there was a new building round about in them, round about them foure; and it was made with boyling places under the rowes round about. Then said he unto me, These are the places of them that boyle, where the ministers of the house shall boyle the sacrifice of the people.

CHAPTER XLVII

The vision of the holy waters.

AFTERWARD hee brought me againe unto the doore of the house, and behold, waters issued out from under the threshold of the house Eastward: for the forefront of the house stood toward the East, and the waters came downe from under from the right side of the house, at the South side of the Altar. Then brought hee me out of the way of the gate Northward, and ledde me about the way without unto the utter gate by the way that looketh Eastward, and behold, there ranne out waters on the right side. And when the man that had the line in his hand, went forth Eastward, he measured a thousand cubites, and he brought me through the waters: the waters were to the ancles. Againe he measured a thousand, and brought me through the waters; the waters were to the knees: againe he measured a thousand, and brought mee through; the waters were to the loynes. Afterward hee measured a thousand, and it was a river, that I could not passe over: for the waters were risen, waters to swimme in, a river that could not be passed over.

The vertue of them.

And hee said unto me, Sonne of man, hast thou seene this? Then hee brought me, and caused me to returne to the brinke of the river. Now when I had returned, behold, at the banke of the river were very many trees on the one side and on the other. Then said he unto me, These waters issue out toward the East country, and go downe into the desert, and goe into the sea: which being brought foorth into the sea, the waters shalbe healed. And it shall come to passe, that every thing that liveth, which mooveth, whithersoever the rivers shall come, shall live, and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed, and every thing shall live whither the river commeth. And it shall come to passe that the

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fishers shall stand upon it, from En-gedi even unto En-eglaim; they shall be a place to spread foorth nets, their fish shall bee according to their kindes, as the fish of the great Sea, exceeding many. But the myrie places thereof, and the marishes thereof, shall not be healed, they shall be given to salt. And by the river upon the banke thereof on this side, and on that side, shall grow all trees for meat, whose leafe shal not fade, neither shal the fruit thereof be consumed: it shall bring forth new fruit, according to his moneths, because their waters they issued out of the Sanctuarie, and the fruite thereof shall be for meate, and the leafe thereof for medicine.

The borders of the land.

Thus sayth the Lord God, This shall be the border, whereby yee shall inherite the land, according to the twelve tribes of Israel: Ioseph shall have two portions. And yee shall inherite it, one as well as an other: concerning the which I lifted up mine hand to give it unto your fathers, and this land shal fall unto you for inheritance. And this shall be the border of the land toward the North side from the great Sea, the way of Hethlon, as men goe to Zedad: Hamath, Berothah, Sibraim, which is betweene the border of Damascus, and the border of Hamath: Hazar Hatticon, which is by the coast of Hauran. And the border from the Sea shall be Hazar-enan, the border of Damascus, and the North northward, and the border of Hamath: and this is the North side. And the East side yee shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Iordan, from the border unto the East sea: and this is the East side. And the South side Southward from Tamar, even to the waters of strife in Kadesh, the river, to the great Sea; and this is the South side Southward. The West side also shall be the great Sea from the border, till a man come over against Hamath: this is the West side. So shall yee divide this land unto you according to the Tribes of Israel.

The division of it by lot.

And it shall come to passe, that yee shall divide it by lot for an inheritance unto you, and to the strangers that soiourne among you, which shall beget children among you, and they shall be unto you as borne in the countrey among the children of Israel; they shall have inheritance with you among the Tribes of Israel. And it shall come to passe that in what Tribe the stranger soiourneth, there shall yee give him his inheritance, saith the Lord God.

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NOW these are the names of the Tribes, from the North end to the coast of the way of Hathlon, as one goeth to Hamath, Hazar-enan, the border of Damascus Northward, to the coast of Hamath (for these are his sides East and West) a portion for Dan. And by the border of Dan, from the East side unto the West, a portion for Asher. And by the border of Asher, from the East side even unto the West side, a portion for Naphtali. And by the border of Naphtali, from the East side unto the West side, a portion for Manasseh. And by the border of Manasseh, from the East side unto the West side, a portion for Ephraim. And by the border of Ephraim, from the East side even unto the West side, a portion for Reuben. And by the border of Reuben, from the East side unto the West side, a portion for Iudah.

The portions of the twelve Tribes,

And by the border of Iudah, from the East side unto the West side, shall be the offring which they shall offer of five and twentie thousand reedes in bredth, and in length as one of the other parts, from the East side unto the West side, and the Sanctuarie shall be in the midst of it. The oblation that yee shall offer unto the LORD, shall be of five and twentie thousand in length, and of ten thousand in bredth. And for them, even for the priests shall be this holy oblation, toward the North, five and twentie thousand in length, and toward the West ten thousand in bredth, and toward the East ten thousand in bredth, and toward the South five and twentie thousand in length, and the sanctuarie of the LORD shall be in the midst thereof. It shall be for the Priests that are sanctified, of the sonnes of Zadok, which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray. And this oblation of the land that is offred, shalbe unto them a thing most holy by the border of the Levites. And over against the border of the Priests, the Levites shall have five and twentie thousand in length, and tenne thousand in bredth: all the length shalbe five and twentie thousand, and the bredth tenne thousand. And they shall not sell of it, neither exchange, nor alienate the first fruits of the land: for it is holy unto the LORD.

of the Sanctuarie,

And the five thousand that are left in the breadth over against the five and twentie thousand, shall bee a prophane place for the citie, for dwelling, and for suburbs, and the citie shall be in the midst thereof. And these shall bee the measures thereof, the North side foure thousand and five hundred, and the South

of the citie and Suburbs,

side foure thousand and five hundred, and on the East side foure thousand, and five hundred, and the West side foure thousand and five hundred. And the suburbs of the city shall be toward the North two hundred and fiftie, and toward the South two hundred and fifty, and toward the East two hundred and fiftie, and toward the West two hundred and fiftie. And the residue in length over against the oblation of the holy portion, shalbe ten thousand Eastward, and ten thousand Westward: and it shall be over against the oblation of the holy portion, and the increase thereof shall bee for food unto them that serve the citie. And they that serve the citie, shall serve it out of all the tribes of Israel. All the oblation shall bee five and twentie thousand, by five and twentie thousand: ye shall offer the holy oblation on foure square, with the possession of the citie.

and of the Prince.

And the residue shall bee for the prince on the one side, and on the other of the holy oblation, and of the possession of the citie over against the five and twentie thousand, of the oblation toward the East border, and Westward over against the five and twentie thousand toward the West border, over against the portions for the prince, and it shall be the holy oblation, and the Sanctuarie of the house shall be in the middest thereof. Moreover, from the possession of the Levites, and from the possession of the citie, being in the midst of that which is the princes, betweene the border of Iudah, and the border of Beniamin, shall bee for the prince. As for the rest of the tribes, from the East side unto the West side, Beniamin shall have a portion: and by the border of Beniamin, from the East side unto the West side, Simeon shall have a portion: and by the border of Simeon, from the East side unto the West side, Issachar a portion: and by the border of Issachar, from the East side unto the West side, Zebulun a portion: and by the border of Zebulun from the East side unto the West side, Gad a portion: and by the border of Gad, at the South side Southward, the border shall be even from Tamar, unto the waters of strife in Kadesh, and to the river toward the great Sea. This is the land which ye shal divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

The portions of the twelve Tribes.

The dimensions and gates of the citie.

And these are the goings out of the citie, on the North side foure thousand and five hundred measures. And the gates of the citie shall bee after the names of the tribes of Israel, three gates Northward, one gate of Reuben, one gate of Iudah, one gate of Levi. And at the East side foure thousand and five hundred: and three gates; and one gate of Ioseph, one gate of Beniamin,

one gate of Dan. And at the South side foure thousand and five hundred measures, and three gates: one gate of Simeon, one gate of Issachar, one gate of Zebulun. At the West side foure thousand and five hundred, with their three gates: one gate of Gad, one gate of Asher, one gate of Naphtali. It was round about eighteene thousand measures, and the name of the citie from that day shall be, The LORD is there.

THE BOOKE OF DANIEL

CHAPTER I

IN the thirde yere of the reigne of Iehoiakim King of Iudah, came Nebuchad-nezzar King of Babylon, unto Ierusalem, and besieged it. And the Lord gave Iehoiakim king of Iudah into his hand, with part of the vessels of the house of God, which he caried into the land of Shinar to the house of his god, and he brought the vessels into the treasure house of his god.

Iehoiakims captivitie.

And the king spake unto Ashpenaz the master of his Eunuches, that he should bring certaine of the children of Israel, and of the kings seed, and of the Princes: children in whom was no blemish, but well favoured, and skilfull in all wisedome, and cunning in knowledge, and understanding science, and such as had abilitie in them to stand in the Kings palace, and whom they might teach the learning, and the tongue of the Caldeans. And the King appointed them a daily provision of the kings meat, and of the wine which he dranke: so nourishing them three yeeres, that at the ende thereof they might stand before the king. Now among these were of the children of Iudah, Daniel, Hananiah, Mishael, and Azariah: unto whom the Prince of the Eunuches gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah of Abednego.

Ashpenaz taketh Daniel, Hananiah, Mishael and Azariah.

But Daniel purposed in his heart, that he would not defile himselfe with the portion of the kings meat, nor with the wine

CHAPTER I

They refusing the Kings portion, doe prosper with pulse and water.

which he dranke: therefore hee requested of the Prince of the Eunuches, that hee might not defile himselfe. Now God had brought Daniel into favour and tender love with the Prince of the Eunuches. And the Prince of the Eunuches said unto Daniel, I feare my lord the king, who hath appointed your meat, and your drinke: for why should he see your faces worse liking then the children which are of your sort? then shall yee make mee indanger my head to the King. Then said Daniel to Melzar, whom the Prince of the Eunuches had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten dayes, and let them give pulse to eat, and water to drinke. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the Kings meate: and as thou seest, deale with thy servants. So hee consented to them in this matter, and proved them ten dayes. And at the end of ten dayes, their countenances appeared fairer, and fatter in flesh, then all the children, which did eate the portion of the kings meat. Thus Melzar tooke away the portion of their meat, and the wine that they should drink: and gave them pulse.

Their excellencie in wisdome.

As for these foure children, God gave them knowledge, and skil in all learning and wisedome, and Daniel had understanding in all visions and dreames. Now at the end of the dayes that the King had said he should bring them in, then the Prince of the Eunuches brought them in before Nebuchad-nezzar. And the King communed with them: and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the King. And in all matters of wisedome and understanding that the king enquired of them, hee found them ten times better then all the Magicians and Astrologers that were in all his Realme. And Daniel continued even unto the first yeere of King Cyrus.

CHAPTER II

Nebuchad-nezzar forgetting his dreame, requireth it of the Caldeans, by promises and threatnings.

AND in the second yeere of the reigne of Nebuchad-nezzar, Nebuchad-nezzar dreamed dreames, wherewith his spirit was troubled, and his sleepe brake from him. Then the King commanded to call the Magicians, and the Astrologers, and the Sorcerers, and the Caldeans, for to shew the King his dreames: so they came and stood before the king. And the King said unto them, I have dreamed a dreame, and my spirit was troubled to know the dreame. Then spake the Caldeans to the King in Syriacke; O king, live for ever: tell thy servants the dreame, and

we will shew the interpretation. The King answered, and said to the Caldeans, The thing is gone from mee: if ye will not make knowen unto me the dreame, with the interpretation thereof, yee shall be cut in pieces, and your houses shalbe made a dunghill. But if yee shewe the dreame, and the interpretation thereof, yee shall receive of me giftes and rewards, and great honour: therefore shewe me the dreame, and the interpretation thereof. They answered againe, and said, Let the King tell his servants the dreame, and we will shew the interpretation of it. The King answered, and said, I know of certeinty that ye would gaine the time, because ye see the thing is gone from me. But if yee will not make knowen unto me the dreame, there is but one decree for you: for ye have prepared lying, and corrupt words to speake before me, till the time be changed: therefore tell me the dreame, and I shall know that yee can shewe mee the interpretation thereof.

They acknowledging their inabilitie, are iudged to die.

The Caldeans answered before the King, and said, There is not a man upon the earth that can shew the kings matter: therefore there is no King, lord, nor ruler, that asked such things at any Magician, or Astrologer, or Caldean. And it is a rare thing that the king requireth, and there is none other that can shew it before the King, except the gods, whose dwelling is not with flesh. For this cause the King was angry and very furious, and commanded to destroy all the wise men of Babylon. And the decree went foorth that the wise men should be slaine, and they sought Daniel and his fellowes to be slaine.

Daniel obtaining some respite, findeth the dreame.

Then Daniel answered with counsell and wisedome to Arioch the captaine of the Kings guard, which was gone foorth to slay the wise men of Babylon. Hee answered and said to Arioch the Kings captaine, Why is the decree so hastie from the King? Then Arioch made the thing knowen to Daniel. Then Daniel went in and desired of the King, that hee would give him time, and that he would shew the king the interpretation. Then Daniel went to his house, and made the thing knowen to Hananiah, Mishael, and Azariah his companions: that they would desire mercies of the God of heaven concerning this secret, that Daniel and his fellowes should not perish with the rest of the Wise men of Babylon.

He blesseth God.

Then was the secret revealed unto Daniel in a night vision: then Daniel blessed the God of heaven. Daniel answered and said; Blessed be the name of God for ever and ever: for wisedome and might are his: and he changeth the times and the seasons: he removeth Kings, and setteth up Kings: he giveth wisedome

CHAPTER II

unto the wise, and knowledge to them that know understanding. He revealeth the deepe and secret things: hee knoweth what is in the darknes, and the light dwelleth with him. I thanke thee and praise thee, O thou God of my fathers, who hast given me wisedome and might, and hast made knowen unto me now what we desired of thee: for thou hast now made knowen unto us the kings matter.

He staying the Decree, is brought to the King.

Therefore Daniel went in unto Arioch whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him, Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation. Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Iudah, that will make knowen unto the king the interpretation. The King answered and said to Daniel whose name was Belteshazzar, Art thou able to make knowen unto me the dreame which I have seene, and the interpretation thereof? Daniel answered in the presence of the King, and said, The secret which the King hath demanded, cannot the wise men, the astrologians, the magicians, the southsaiers shew unto the king: but there is a God in heaven that revealeth secrets, and maketh knowen to the king Nebuchad-nezzar, what shalbe in the latter dayes. Thy dreame, and the visions of thy head upon thy bed, are these. As for thee, O King, thy thoughts came into thy minde upon thy bed, what should come to passe hereafter: and he that revealeth secrets, maketh knowen to thee, what shall come to passe. But as for me, this secret is not revealed to me, for any wisdome that I have more then any living, but for their sakes that shall make knowen the interpretation to the King, and that thou mightest know the thoughts of thy heart.

The dreame.

Thou, O King, sawest, and behold a great image: this great image whose brightnesse was excellent, stood before thee, and the forme thereof was terrible. This images head was of fine gold, his breast and his armes of silver, his belly and his thighes of brasse: his legs of yron, his feete part of yron, and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feete that were of yron and clay, and brake them to pieces. Then was the yron, the clay, the brasse, the silver, and the golde broken to pieces together, and became like the chaffe of the summer threshing floores, and the wind caried them away, that no place was found for them: and the stone that smote the image became a great mountaine, and filled the whole earth.

CHAPTER II

The interpretation.

This is the dreame, and we will tell the interpretation thereof before the King. Thou, O King, art a king of Kings: for the God of heaven hath given thee a kingdome, power, and strength, and glory. And wheresoever the children of men dwel, the beasts of the field, and the foules of the heaven hath he given into thine hand, and hath made thee ruler over them all: thou art this head of gold. And after thee shall arise an other kingdome inferiour to thee, and another third kingdome of brasse, which shall beare rule over all the earth. And the fourth kingdome shall be strong as yron: forasmuch as yron breaketh in pieces and subdueth all things; and as yron that breaketh all these, shall it breake in pieces and bruise. And whereas thou sawest the feete and toes, part of potters clay, and part of yron: the kingdome shalbe divided, but there shalbe in it of the strength of the yron, forasmuch as thou sawest the yron mixt with myrie clay. And as the toes of the feete were part of yron, and part of clay; so the kingdome shall be partly strong, and partly broken. And whereas thou sawest yron mixt with myrie clay, they shall mingle themselves with the seede of men: but they shall not cleave one to an other, even as yron is not mixed with clay. And in the daies of these Kings shall the God of heaven set up a kingdome, which shall never be destroyed: and the Kingdome shall not be left to other people, but it shall breake in pieces, and consume all these kingdomes, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountaine without hands, and that it brake in pieces the yron, the brasse, the clay, the silver, and the gold: the great God hath made knowen to the King what shall come to passe hereafter, and the dreame is certaine, and the interpretation thereof sure.

Daniels advancement.

Then the King Nebuchad-nezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation, and sweet odours unto him. The King answered unto Daniel and said, Of a trueth it is, that your God is a God of gods, and a Lord of Kings, and a revealer of secrets, seeing thou couldest reveale this secret. Then the King made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chiefe of the governours over all the wise men of Babylon. Then Daniel requested of the King, and he set Shadrach, Meshach, and Abednego over the affaires of the province of Babylon: but Daniel sate in the gate of the King.

CHAPTER III

Nebuchad-nezzar dedicateth a golden image in Dura.

NEBUCHAD NEZZAR the king made an image of gold, whose height was three-score cubits, and the breadth thereof sixe cubites: he set it up in the plaine of Dura, in the province of Babylon. Then Nebuchad-nezzar the king sent to gather together the Princes, the Governours, and the Captaines, the Iudges, the Treasurers, the Counsellers, the Sherifes, and all the rulers of the Provinces, to come to the dedication of the image which Nebuchad-nezzar the King had set up. Then the Princes, the Governours and Captaines, the Iudges, the Treasurers, the Counsellers, the Sherifes, and all the rulers of the Provinces were gathered together unto the dedication of the image, that Nebuchad-nezzar the King had set up, and they stood before the image that Nebuchad-nezzar had set up. Then an herauld cryed aloud, To you it is commaunded, O people, nations, and languages, that at what time yee heare the sound of the cornet, flute, harpe, sackbut, psalterie, dulcimer, and all kinds of musicke, yee fall downe, and worship the golden image that Nebuchad-nezzar the King hath set up: and who so falleth not down and worshippeth, shall the same houre bee cast into the middest of a burning fierie furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harpe, sackbut, psalterie, and all kindes of musicke, all the people, the nations, and the languages fell downe and worshipped the golden image, that Nebuchad-nezzar the King had set up.

Shadrach, Meshach and Abednego are accused for not worshipping the image.

Wherefore at that time certaine Caldeans came neere, and accused the Iewes. They spake and sayd to the King Nebuchad-nezzar, O King, live for ever. Thou, O King, hast made a decree, that every man that shal heare the sound of the cornet, flute, harpe, sackbut, psalterie, and dulcimer, and all kinds of musicke, shall fall downe and worship the golden image: and who so falleth not downe and worshippeth, that he should be cast into the midst of a burning fierie furnace. There are certain Iewes whom thou hast set over the affaires of the province of Babylon, Shadrach, Meshach, and Abednego: these men, O King, have not regarded thee, they serve not thy gods, nor worship the golden image, which thou hast set up.

They being threatned, make a good confession.

Then Nebuchad-nezzar in his rage and furie commaunded to bring Shadrach, Meshach, and Abednego: then they brought these men before the King. Nebuchad-nezzar spake and said unto them, Is it true, O Shadrach, Meshach and Abednego? doe not yee serve my gods, nor worship the golden image which I have

set up? Now if ye be ready that at what time yee heare the sound of the cornet, flute, harpe, sackbut, psalterie, and dulcimer, and all kindes of musicke, ye fall downe, and worship the image which I have made, well: but if yee worship not, ye shall be cast the same houre into the midst of a fierie furnace, and who is that God that shall deliver you out of my handes? Shadrach, Meshach, and Abednego answered and said to the king; O Nebuchad-nezzar, we are not carefull to answere thee in this matter. If it be so, our God whom wee serve, is able to deliver us from the burning fierie furnace, and he will deliver us out of thine hand, O king. But if not, bee it knowen unto thee, O king, that we will not serve thy gods, nor worship thy golden image, which thou hast set up.

God delivereth them out of the furnace.

Then was Nebuchad-nezzar full of furie, and the forme of his visage was changed against Shadrach, Meshach and Abednego: therefore he spake and commanded, that they should heat the furnace one seven times more then it was wont to be heat. And hee commaunded the most mighty men that were in his armie, to binde Shadrach, Meshach and Abednego, and to cast them into the burning fierie furnace. Then these men were bound in their coates, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fierie furnace. Therefore because the Kings commandement was urgent, and the furnace exceeding hot, the flame of the fire slew those men that tooke up Shadrach, Meshach and Abednego. And these three men, Shadrach, Meshach, and Abednego, fell downe bound into the midst of the burning fierie furnace. Then Nebuchad-nezzar the king was astonied, and rose up in haste, and spake and said unto his counsellers, Did not wee cast three men bound into the midst of the fire? They answered and said unto the king; True, O king. He answered and said, Loe, I see foure men loose, walking in the midst of the fire, and they have no hurt, and the forme of the fourth is like the sonne of God.

Nebuchad-nezzar seeing the miracle, blesseth God.

Then Nebuchad-nezzar came neere to the mouth of the burning fierie furnace, and spake and said, Shadrach, Meshach and Abednego, ye servants of the most High God, come forth, and come hither. Then Shadrach, Meshach, and Abednego came forth of the midst of the fire. And the princes, governours, and captaines, and the kings counsellers, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an haire of their head singed, neither were their coats changed, nor the smell of fire had passed on them. Then Nebuchad-nezzar spake and said; Blessed bee the God of Shadrach, Meshach, and Abednego, who

hath sent his Angel, and delivered his servants that trusted in him, and have changed the Kings word, and yeelded their bodies, that they might not serve nor worship any God, except their owne God. Therefore I make a decree, That every people, nation, and language, which speake any thing amisse against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill, because there is no other God, that can deliver after this sort. Then the King promoted Shadrach, Meshach, and Abednego in the province of Babylon.

CHAPTER IIII

Nebuchadnezzar confesseth Gods Kingdome,

NEBUCHAD-NEZZAR the king, unto all people, nations, and languages that dwell in all the earth, Peace be multiplied unto you. I thought it good to shew the signes, and wonders, that the high God hath wrought toward me. How great are his signes? and how mighty are his wonders? his kingdome is an everlasting kingdome, and his dominion is from generation to generation.

maketh relation of his dreames, which the Magitians could not interpret.

I Nebuchadnezzar was at rest in mine house, and flourishing in my palace. I saw a dreame which made me afraid, and the thoughts upon my bed, and the visions of my head troubled me. Therefore made I a decree, to bring in all the wise men of Babylon before mee, that they might make knowen unto me the interpretation of the dreame. Then came in the Magicians, the Astrologers, the Caldeans, and the Southsayers: and I tolde the dreame before them; but they did not make knowen unto mee the interpretation thereof.

Daniel heareth the dreame.

But at the last Daniel came in before me, (whose name was Belteshazzar, according to the name of my God, and in whom is the spirit of the holy Gods) and before him I told the dreame, saying, O Belteshazzar, master of the Magicians, because I know that the spirit of the holy Gods is in thee, and no secret troubleth thee, tell me the visions of my dreame that I have seene, and the interpretation thereof. Thus were the visions of mine head in my bed: I saw, and behold, a tree in the middest of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. The leaves thereof were faire, and the fruite thereof much, and in it was meate for all: the beasts of the field had shadow under it, and the foules of the heaven dwelt in the boughes thereof, and all flesh was fed of it. I sawe in the visions of my head upon my bed, and behold, a watcher and an

holy one came downe from heaven. He cryed aloude, and said thus; Hew downe the tree, and cut off his branches; shake off his leaves, and scatter his fruite; let the beasts get away from under it, and the foules from his branches. Neverthelesse leave the stumpe of his rootes in the earth, even with a band of yron and brasse, in the tender grasse of the field, and let it be wet with the dew of heaven, and let his portion be with the beastes in the grasse of the earth. Let his heart bee changed from mans, and let a beasts heart be given unto him, and let seven times passe over him. This matter is by the decree of the watchers, and the demaund by the word of the Holy ones: to the intent that the living may know, that the most High ruleth in the kingdome of men, and giveth it to whomsoever hee will, and setteth up over it the basest of men. This dreame, I king Nebuchad-nezzar have seene: Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the Wise men of my kingdome are not able to make knowen unto mee the interpretation: but thou art able, for the spirit of the holy Gods is in thee.

Hee interpreteth it.

Then Daniel (whose name was Belteshazzar) was astonied for one houre, and his thoughts troubled him: The King spake, and said, Belteshazzar, let not the dreame, or the interpretation thereof trouble thee. Belteshazzar answered; and said; My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth: whose leaves were faire, and the fruit thereof much, and in it was meate for all, under which the beasts of the field dwelt, and upon whose branches the foules of the heaven had their habitation: it is thou, O King, that art growen and become strong: for thy greatnesse is growen and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the King saw a watcher, and an holy one comming downe from heaven, and saying, Hew the tree downe, and destroy it, yet leave the stumpe of the rootes thereof in the earth, even with a band of yron and brasse in the tender grasse of the field, and let it be wet with the dewe of heaven, and let his portion be with the beasts of the field, till seven times passe over him: this is the interpretation, O king, and this is the decree of the most Hie, which is come upon my lord the king: that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eate grasse as oxen, and they shall wet thee with the dew of heaven, and seven times shall passe over thee, till thou know that the most high ruleth in the kingdome of

men, and giveth it to whomsoever he will. And whereas they commanded to leave the stumpe of the tree rootes; thy kingdome shall be sure unto thee, after that thou shalt have knowen that the heavens doe rule. Wherefore, O King, let my counsell be acceptable unto thee, and breake off thy sinnes by righteousnesse, and thine iniquities by shewing mercy to the poore; if it may be a lengthening of thy tranquillitie.

The storie of the event.

All this came upon the King Nebuchad-nezzar. At the end of twelve monthes he walked in the palace of the kingdome of Babylon. The King spake, and said, Is not this great Babylon, that I have built for the house of the kingdome, by the might of my power, and for the honour of my maiestie? While the word was in the Kings mouth, there fell a voice from heaven, saying, O King Nebuchad-nezzar, to thee it is spoken; The kingdome is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eate grasse as oxen, and seven times shall passe over thee, untill thou know that the most high ruleth in the kingdome of men, and giveth it to whomsoever he will. The same houre was the thing fulfilled upon Nebuchad-nezzar, and he was driven from men, and did eate grasse as oxen, and his body was wet with the dew of heaven, till his haires were growen like Egles feathers, and his nailes like birds clawes. And at the end of the dayes, I Nebuchad-nezzar lift up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most high, and I praised, and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdome is from generation to generation. And all the inhabitants of the earth are reputed as nothing: and hee doth according to his will in the armie of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me, and for the glory of my kingdome, mine honour, and brightnes returned unto me, and my counsellers, and my Lords sought unto me, and I was established in my kingdome, and excellent Maiestie was added unto me. Now I Nebuchad-nezzar praise, and extoll and honour the King of heaven, all whose workes are truth, and his waies iudgement, and those that walke in pride he is able to abase.

CHAPTER V

BELSHAZZAR the King made a great feast to a thousand of his Lords, and dranke wine before the thousand. Belshazzar, whiles he tasted the wine, commaunded to bring the golden and silver vessels, which his father Nebuchad-nezzar had taken out of the temple which was in Ierusalem, that the king and his princes, his wives, and his concubines might drinke therein. Then they brought the golden vessels that were taken out of the temple of the house of God, which was at Ierusalem, and the king and his princes, his wives, and his concubines dranke in them. They drunke wine, and praised the gods of gold and of silver, of brasse, of yron, of wood, and of stone.

Belshazzars impious feast.

In the same houre came forth fingers of a mans hand, and wrote over against the candlesticke upon the plaister of the wall of the Kings palace, and the king saw the part of the hand that wrote. Then the kings countenance was changed, and his thoughts troubled him, so that the ioints of his loines were loosed, and his knees smote one against another. The king cried aloud to bring in the Astrologers, the Caldeans, and the soothsayers: and the king spake and said to the wise men of Babylon, Whosoever shall reade this writing, and shewe me the interpretation thereof, shall bee clothed with scarlet, and have a chaine of gold about his necke, and shall be the third ruler in the kingdome. Then came in all the kings wise men, but they could not reade the writing, nor make knowen to the king the interpretation thereof. Then was King Belshazzar greatly troubled, and his countenance was changed in him, and his lordes were astonied.

A hand writing, unknowen to the Magitians, troubleth the king.

Now the queene, by reason of the wordes of the king and his lords, came into the banquet house, and the queene spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed. There is a man in thy kingdom, in whome is the spirit of the holy gods, and in the dayes of thy father light and understanding and wisedome like the wisedome of the gods, was found in him: whom the king Nebuchad-nezzar thy father, the king, I say, thy father made master of the magicians, astrologers, Caldeans, and soothsayers, forasmuch as an excellent spirit and knowledge and understanding, interpreting of dreames, and shewing of hard sentences, and dissolving of doubts were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shewe the interpretation. Then was Daniel brought in before the king, and the king spake and said unto Daniel, Art thou that Daniel, which art of the children of

At the commendation of the Queene, Daniel is brought.

CHAPTER V

the captivity of Iudah, whom the king my father brought out of Iewrie? I have even heard of thee, that the spirit of the gods is in thee, and that light, and understanding, and excellent wisedome is found in thee. And now the wise men, the astrologers have bene brought in before me, that they should reade this writing, and make knowen unto me the interpretation thereof: but they could not shewe the interpretation of the thing. And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make knowen to mee the interpretation thereof, thou shalt be clothed with scarlet, and have a chaine of gold about thy necke, and shalt hee the third ruler in the kingdome.

He reproving the king of pride and idolatry,

Then Daniel answered and said before the king, Let thy gifts be to thy selfe, and give thy rewards to an other, yet I will reade the writing unto the king, and make knowen to him the interpretation. O thou king, the most high God gave Nebuchad-nezzar thy father a kingdome, and maiestie, and glory, and honour. And for the maiestie that hee gave him, all people, nations, and languages trembled and feared before him: whom he would, he slew, and whom he would, he kept alive, and whom he would hee set up, and whom he would hee put downe. But when his heart was lifted up, and his minde hardened in pride: hee was deposed from his kingly throne, and they tooke his glory from him. And hee was driven from the sonnes of men, and his heart was made like the beasts, and his dwelling was with the wilde asses: they fed him with grasse like oxen, and his body was wet with the dew of heaven, till hee knew that the most high God ruled in the kingdome of men, and that hee appointeth over it whomsoever he will. And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest all this: but hast lifted up thy selfe against the Lord of heaven, and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines have drunke wine in them, and thou hast praised the gods of silver, and golde, of brasse, yron, wood and stone, which see not, nor heare, nor knowe: and the God in whose hande thy breath is, and whose are all thy wayes, hast thou not glorified. Then was the part of the hand sent from him, and this writing was written.

readeth and interpreteth the writing.

And this is the writing that was written, MENE, MENE, TEKEL UPHARSIN. This is the interpretation of the thing, MENE, God hath numbred thy kingdome, and finished it. TEKEL, thou art weighed in the balances, and art found wanting. PERES, thy kingdome is divided, and given to the Medes

and Persians. Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chaine of gold about his necke, and made a Proclamation concerning him, that he should be the third ruler in the kingdome.

The Monarchie is translated to the Medes.

In that night was Belshazzar the king of the Caldeans slaine. And Darius the Median tooke the kingdome, being about threescore and two yeere old.

CHAPTER VI

Daniel is made chiefe of the Præsidents.

IT pleased Darius to set over the kingdome an hundred and twenty Princes, which should be over the whole kingdome. And over these, three Presidents, (of whom Daniel was first) that the Princes might give accompts unto them, and the King should have no damage. Then this Daniel was preferred above the Presidents, and Princes, because an excellent spirit was in him, and the king thought to set him over the whole realme.

They conspiring against him, obtaine an idolatrous decree.

Then the Presidents and Princes sought to finde occasion against Daniel concerning the kingdome, but they could finde none occasion, nor fault: forasmuch as he was faithfull, neither was there any errour or fault found in him. Then said these men, We shall not finde any occasion against this Daniel, except wee finde it against him concerning the Law of his God. Then these Presidents and Princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the Presidents of the kingdome, the governours, and the Princes, the counsellers and the captaines have consulted together to establish a royall statute, and to make a firme decree, that whosoever shall aske a petition of any God or man for thirty dayes, save of thee, O King, hee shall be cast into the denne of Lions. Now, O king, establish the decree, and signe the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore King Darius signed the writing and the decree.

Daniel accused of the breach thereof, is cast into the Lions denne.

Now when Daniel knew that the writing was signed, hee went into his house, and his windowes being open in his chamber toward Ierusalem, hee kneeled upon his knees three times a day, and prayed, and gave thankes before his God, as hee did afore time. Then these men assembled, and found Daniel praying, and making supplication before his God. Then they came neere, and spake before the king concerning the kings decree; Hast thou not signed a decree, that every man that shall aske a petition of any God or man, within thirty dayes, save of thee, O king, shalbe cast into the denne of Lions? The king answered and said, The thing

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is true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king; That Daniel which is of the captivity of the children of Iudah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. Then the king, when hee heard these wordes, was sore displeased with himselfe, and set his heart on Daniel to deliver him: and he laboured till the going downe of the sunne, to deliver him. Then these men assembled unto the king, and said unto the king, Know O king, that the law of the Medes and Persians is, that no decree nor statute which the king establisheth, may bee changed. Then the king commanded, and they brought Daniel, and cast him into the denne of Lions: now the king spake and saide unto Daniel; Thy God, whom thou servest continually, he will deliver thee. And a stone was brought and laid upon the mouth of the denne, and the King sealed it with his owne signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

Daniel is saved.

Then the king went to his palace, and passed the night fasting: neither were instruments of musicke brought before him, and his sleepe went from him. Then the king arose very early in the morning, and went in haste unto the den of Lyons. And when he came to the den, he cryed with a lamentable voice unto Daniel, and the king spake and said to Daniel; O Daniel, servant of the living God, Is thy God whom thou servest continually, able to deliver thee from the Lyons? Then said Daniel unto the king, O king, live for ever. My God hath sent his Angel, and hath shut the lyons mouthes that they have not hurt me: forasmuch as before him, innocencie was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the denne: so Daniel was taken out of the den, and no maner of hurt was found upon him, because he beleeved in his God.

His adversaries devoured,

And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of Lyons, them, their children, and their wives: and the Lyons had the mastery of them, and brake all their bones in pieces or ever they came at the bottome of the den.

and God magnified by a decree.

Then king Darius wrote unto all people, nations, and languages that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdome, men tremble and feare before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdome that, which shal not be de-

stroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signes and wonders in heaven and in earth: who hath delivered Daniel from the power of the lyons. So this Daniel prospered in the reigne of Darius, and in the reigne of Cyrus the Persian.

CHAPTER VII

Daniels vision of foure beastes.

IN the first yeere of Belshazzar king of Babylon, Daniel had a dreame, and visions of his head upon his bed: then he wrote the dreame, and tolde the summe of the matters. Daniel spake, and said, I saw in my vision by night, and behold, the foure windes of the heaven strove upon the great Sea. And foure great beastes came up from the sea, divers one from another. The first was like a Lyon, and had Eagles wings: I beheld till the wings thereof were pluckt, and it was lifted up from the earth, and made stand upon the feete as a man, and a mans heart was given to it. And behold, another beast, a second, like to a Beare, and it raised up it selfe on one side, and it had three ribbes in the mouth of it betweene the teeth of it, and they said thus unto it, Arise, devoure much flesh. After this I beheld, and loe, another like a Leopard, which had upon the backe of it foure wings of a foule, the beast had also foure heads, and dominion was given to it. After this I saw in the night visions, and behold, a fourth beast, dreadfull and terrible, and strong exceedingly; and it had great yron teeth: it devoured and brake in pieces, and stamped the residue with the feete of it, and it was divers from all the beasts that were before it, and it had ten hornes. I considered the hornes, and behold, there came up among them another little horne, before whom there were three of the first hornes pluckt up by the roots: and behold, in this horne were eyes like the eyes of man, and a mouth speaking great things.

Of Gods kingdome.

I beheld till the thrones were cast downe, and the Ancient of dayes did sit, whose garment was white as snow, and the haire of his head like the pure wooll: his throne was like the fierie flame, and his wheeles as burning fire. A fierie streame issued, and came foorth from before him: thousand thousands ministred unto him, and ten thousand times ten thousand stood before him: the iudgement was set, and the bookes were opened. I beheld then, because of the voice of the great words which the horne spake: I beheld even till the beast was slaine, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for

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a season and time. I saw in the night visions, and behold, one like the sonne of man, came with the clouds of heaven, and came to the Ancient of daies, and they brought him neere before him. And there was given him dominion and glory, and a kingdome, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not passe away; and his kingdome that, which shall not be destroyed.

The interpretation thereof.

I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came neere unto one of them that stood by, and asked him the truth of all this: so he told mee, and made me know the interpretation of the things. These great beasts, which are foure, are foure Kings, which shall arise out of the earth. But the Saints of the most high shall take the kingdome, and possesse the kingdome for ever, even for ever and ever. Then I would know the truth of the fourth beast, which was diverse from al the others, exceeding dread ful, whose teeth were of yron, and his nailes of brasse, which devoured, brake in pieces, and stamped the residue with his feete, and of the ten hornes that were in his head, and of the other, which came up, and before whom three fell, even of that horne that had eyes, and a mouth that spake very great things, whose looke was more stout then his fellowes. I beheld, and the same horne made warre with the Saints, and prevailed against them; untill the Ancient of daies came, and iudgment was given to the Saints of the most high: and the time came that the Saints possessed the kingdome. Thus he said, The fourth beast shall be the fourth kingdome upon earth, which shall be diverse from all kingdomes, and shall devoure the whole earth, and shall tread it downe, and breake it in pieces. And the tenne hornes out of this kingdome are tenne Kings that shall arise: and an other shall rise after them, and he shall be diverse from the first, and he shall subdue three Kings. And he shall speake great words against the most high, and shall weare out the Saints of the most high, and thinke to change times, and lawes: and they shall be given into his hand, untill a time and times, and the dividing of time. But the iudgement shall sit, and they shall take away his dominion, to consume, and to destroy it unto the end. And the kingdome and dominion, and the greatnesse of the kingdome under the whole heaven, shall be given to the people of the Saints of the most high, whose kingdome is an everlasting kingdome, and all dominions shall serve and obey him. Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

DANIEL

CHAPTER VIII

Daniels vision, of the Ram, and he Goate.

IN the third yeere of the reigne of King Belshazzar, a vision appeared unto mee, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision (and it came to passe when I saw, that I was at Shushan in the palace, which is in the province of Elam) and I saw in a vision, and I was by the river of Ulai. Then I lifted up mine eyes, and saw, and behold, there stood before the river, a ramme which had two hornes, and the two hornes were high: but one was higher then the other, and the higher came up last. I saw the ramme pushing Westward, and Northward, and Southward: so that no beasts might stand before him, neither was there any that could deliver out of his hand, but he did according to his will, and became great. And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goate had a notable horne betweene his eyes. And he came to the ramme that had two hornes, which I had seene standing before the river, and ranne unto him in the furie of his power. And I saw him come close unto the ramme, and he was mooved with choler against him, and smote the ramme, and brake his two hornes, and there was no power in the ramme to stand before him, but he cast him downe to the ground, and stamped upon him, and there was none that could deliver the ramme out of his hand. Therefore the hee goate waxed very great, and when he was strong, the great horne was broken: and for it came up foure notable ones, toward the foure windes of heaven. And out of one of them came forth a litle horne, which waxed exceeding great, toward the South, and toward the East, and toward the pleasant land. And it waxed great even to the hoste of heaven, and it cast downe some of the hoste, and of the starres to the ground, and stamped upon them. Yea he magnified himselfe even to the prince of the hoste, and by him the dayly sacrifice was taken away, and the place of his Sanctuary was cast down. And an hoste was given him against the daily sacrifice by reason of transgression, and it cast downe the trueth to the ground, and it practised, and prospered.

The 2300 daies of sacrifice.

Then I heard one Saint speaking, and another Saint saide unto that certaine Saint which spake, How long shall bee the vision concerning the daily sacrifice, and the transgression of desolation, to give both the Sanctuary, and the hoste to be troden under foot? And he said unto me, Unto two thousand and three hundred dayes: then shall the Sanctuary be clensed.

CHAPTER VIII

Gabriel comforteth Daniel, and interpreteth the vision.

And it came to passe, when I, even I Daniel had seene the vision, and sought for the meaning, then beholde, there stood before me as the appearance of a man. And I heard a mans voyce betweene the bankes of Ulai, which called and said, Gabriel, make this man to understand the vision. So he came neere where I stood: and when he came, I was afraid, and fell upon my face: but he said unto mee, Understand, O sonne of man: for at the time of the end shalbe the vision. Now as he was speaking with me, I was in a deepe sleepe on my face toward the ground: but he touched me, and set me upright. And he said, Behold, I wil make thee know what shall be in the last end of the indignation: for at the time appointed the end shalbe. The ramme which thou sawest having two hornes, are the kings of Media, and Persia. And the rough goat is the king of Grecia, and the great horne that is betweene his eyes, is the first king. Now that being broken, whereas foure stood up for it, foure kingdomes shall stand up out of the nation, but not in his power. And in the latter time of their kingdome, when the transgressours are come to the full, a king of fierce countenance, and understanding darke sentences, shall stand up. And his power shall be mighty, but not by his owne power: and hee shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mightie, and the holy people. And through his policie also hee shall cause craft to prosper in his hand, and hee shall magnifie himselfe in his heart, and by peace shal destroy many: he shall also stand up against the prince of princes, but he shalbe broken without hand. And the vision of the evening, and the morning, which was tolde, is true: wherfore shut thou up the vision, for it shalbe for many dayes. And I Daniel fainted and was sicke certaine dayes: afterward I rose up and did the kings businesse, and I was astonished at the vision, but none understood it.

CHAPTER IX

Daniel considering the time of the captivitie,

IN the first yeere of Darius the sonne of Ahasuerus, of the seede of the Medes, which was made King over the realme of the Caldeans, in the first yeere of his reigne, I Daniel understood by bookes the number of the yeeres, whereof the word of the LORD came to Ieremiah the Prophet, that he would accomplish seventie yeeres in the desolations of Ierusalem.

maketh confession of sinnes,

And I set my face unto the Lord God to seeke by prayer, and supplications, with fasting, and sackloth, and ashes. And I prayed unto the LORD my God, and made my confession, and said, O

Lord, the great and dreadfull God, keeping the covenant, and mercy to them that love him, and to them that keepe his Commandements: we have sinned, and have committed iniquitie, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy iudgements. Neither have we hearkened unto thy servants the Prophets, which spake in thy Name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousnes belongeth unto thee, but unto us confusion of faces, as at this day: to the men of Iudah, and to the inhabitants of Ierusalem, and unto all Israel that are neere, and that are farre off, through all the countreys whither thou hast driven them, because of their trespasse, that they have trespassed against thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers; because we have sinned against thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him. Neither have we obeyed the voice of the Lord our God, to walke in his Lawes which he set before us, by his servants the Prophets. Yea, all Israel have transgressed thy Law, even by departing, that they might not obey thy voice, therefore the curse is powred upon us, and the othe that is written in the Law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words which he spake against us, and against our Iudges that iudged us, by bringing upon us a great evill: for under the whole heaven hath not bene done, as hath bene done upon Ierusalem. As it is written in the Law of Moses, all this evill is come upon us: yet made we not our prayer before the Lord our God, that we might turne from our iniquities, and understand thy trueth. Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his workes, which he doeth: for we obeyed not his voice. And now O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renowne, as at this day, wee have sinned, wee have done wickedly.

and prayeth for the restauration of Ierusalem.

O Lord, according to all thy righteousnes, I beseech thee, let thine anger and thy furie bee turned away from thy citie Ierusalem, thy holy Mountaine: because for our sinnes, and for the iniquities of our fathers, Ierusalem and thy people are become a reproch to all that are about us. Now therefore, O our God, heare the prayer of thy servant, and his supplications, and cause thy face to shine upon thy Sanctuary that is desolate, for the Lords sake. O my God, encline thine eare and heare: open thine eyes, and

CHAPTER IX

behold our desolations, and the city, which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord heare, O Lord forgive, O Lord hearken and doe: deferre not for thine owne sake, O my God: for thy citie, and thy people are called by thy Name.

Gabriel informeth him of the seventie weekes.

And whiles I was speaking, and praying, and confessing my sinne, and the sinne of my people Israel, and presenting my supplication before the LORD my God, for the holy Mountaine of my God: yea whiles I was speaking in praier, even the man Gabriel, whom I had seene in the vision at the beginning, being caused to flie swiftly, touched me about the time of the evening oblation. And he informed mee, and talked with mee, and said; O Daniel, I am now come foorth to give thee skill and understanding. At the beginning of thy supplications the commandement came forth, and I am come to shew thee: for thou art greatly beloved: therefore understand the matter, and consider the vision. Seventie weekes are determined upon thy people, and upon thy holy citie, to finish the transgression, and to make an ende of sinnes, and to make reconciliation for iniquitie, and to bring in everlasting righteousnes, and to seale up the vision and prophecie, and to anoynt the most Holy. Know therefore and understand, that from the going foorth of the commandement to restore and to build Ierusalem, unto the Messiah the Prince, shall be seven weekes; and threescore and two weekes, the street shall be built againe, and the wall, even in troublous times. And after threescore and two weekes, shall Messiah be cut off, but not for himselfe, and the people of the Prince that shall come, shall destroy the citie, and the Sanctuarie, and the ende thereof shall be with a flood, and unto the ende of the warre desolations are determined. And hee shall confirme the covenant with many for one weeke: and in the midst of the weeke he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations hee shall make it desolate, even untill the consummation, and that determined, shalbe powred upon the desolate.

CHAPTER X

Daniel having humbled himselfe, seeth a vision.

IN the third yere of Cyrus King of Persia, a thing was revealed unto Daniel (whose name was called Belteshazzar) and the thing was true, but the time appointed was long, and he understood the thing, and had understanding of the vision. In those dayes, I Daniel was mourning three full weekes. I ate no pleasant bread, neither came flesh, nor wine in my mouth, neither

did I anoynt my selfe at all, till three whole weekes were fulfilled. And in the foure and twentieth day of the first moneth, as I was by the side of the great river, which is Hiddekel: then I lift up mine eyes and looked, and behold, a certaine man clothed in linen, whose loynes were girded with fine gold of Uphaz. His body also was like the Berill, and his face as the appearance of lightning, and his eyes as lampes of fire, and his armes, and his feete like in colour to polished brasse, and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision: for the men that were with mee saw not the vision: but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comelinesse was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his wordes, then was I in a deepe sleepe on my face, and my face toward the ground.

Being troubled with feare, hee is comforted by the Angel.

And behold, an hand touched me, which set me upon my knees, and upon the palmes of my hands. And hee said unto me, O Daniel, a man greatly beloved, understand the wordes that I speake unto thee, and stand upright: for unto thee am I now sent; and when he had spoken this word unto me, I stood trembling. Then sayd hee unto mee; Feare not, Daniel: for from the first day that thou diddest set thine heart to understand, and to chasten thy selfe before thy God, thy wordes were heard, and I am come for thy words. But the prince of the kingdome of Persia withstood mee one and twentie dayes: but loe, Michael one of the chiefe Princes came to helpe mee, and I remained there with the Kings of Persia. Now I am come to make thee understand what shall befall thy people, in the latter dayes: for yet the vision is for many dayes. And when hee had spoken such words unto me, I set my face toward the ground, and I became dumbe. And behold, one like the similitude of the sonnes of men touched my lippes: then I opened my mouth, and spake, and sayd unto him that stoode before me; O my Lord, by the vision my sorrowes are turned upon me, and I have retained no strength. For how can the servant of this my Lord, talke with this my Lord? for as for me, straightway there remained no strength in mee, neither is there breath left in me. Then there came againe and touched me one like the appearance of a man, and he strengthned me, and said; O man greatly beloved, feare not: peace be unto thee, be strong, yea be strong; and when he had spoken unto me, I was strengthened, and said; Let my Lord speake; for thou hast strengthened me. Then said hee, Knowest thou wherefore I

come unto thee? and now will I returne to fight with the prince of Persia: and when I am gone forth, loe, the prince of Grecia shall come. But I will shew thee that which is noted in the Scripture of trueth: and there is none that holdeth with me in these things, but Michael your prince.

CHAPTER XI

The overthrow of Persia by the king of Grecia.

ALSO I, in the first yeere of Darius the Mede, even I stood to confirme and to strengthen him. And now will I shew thee the trueth. Behold, there shall stand up yet three Kings in Persia, and the fourth shalbe farre richer then they all: and by his strength through his riches he shall stirre up all against the realme of Grecia. And a mighty King shal stand up, that shall rule with great dominion, and doe according to his will. And when he shall stand up, his kingdome shall be broken, and shall be divided toward the foure winds of heaven; and not to his posteritie, nor according to his dominion which he ruled: for his kingdome shall be pluckt up, even for others besides those.

Leagues and conflicts, betweene the kings of the South and of the North.

And the King of the South shall be strong, and one of his princes, and he shall be strong above him, and have dominion: his dominion shall be a great dominion. And in the end of yeeres they shall ioyne themselves together: for the Kings daughter of the South shall come to the King of the North to make an agreement, but she shall not retaine the power of the arme, neither shall he stand, nor his arme: but she shall be given up, and they that brought her, and he that begate her, and he that strengthened her in these times. But out of a branch of her rootes shall one stand up in his estate, which shall come with an armie, and shall enter into the fortresse of the King of the North, and shall deale against them, and shall prevaile: and shall also carie captives into Egypt their gods with their princes, and with their precious vessels of silver and of gold, and he shall continue moe yeeres then the King of the North. So the King of the South shall come into his kingdome, and shall returne into his owne land. But his sonnes shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come and overflow and passe through: then shall he returne, and be stirred up even to his fortresse. And the King of the South shall be moved with choler, and shall come forth and fight with him, even with the King of the North: and hee shall set forth a great multitude, but the multitude shall be given into his hand. And when he hath taken away the multitude, his heart shall be lifted up: and he shall cast downe many tenne

thousands: but he shall not be strengthened by it. For the King of the North shall returne, and shall set forth a multitude greater then the former, and shall certainly come (after certaine yeeres) with a great armie and with much riches. And in those times there shall many stand up against the King of the South: also the robbers of thy people shall exalt themselves to establish the vision, but they shall fall. So the King of the North shall come, and cast up a mount, and take the most fenced cities, and the armes of the South shall not withstand, neither his chosen people, neither shall there be any strength to withstand. But he that commeth against him, shall doe according to his owne will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed. He shall also set his face to enter with the strength of his whole kingdome and upright ones with him: thus shall he doe, and he shall give him the daughter of women corrupting her: but she shall not stand on his side, neither be for him. After this shall he turne his face unto the yles, and shall take many, but a prince for his own behalfe shall cause the reproch offred by him to cease without his owne reproch: he shall cause it to turne upon him. Then he shall turne his face towards the fort of his owne lande: but he shall stumble and fall, and not bee found. Then shall stand up in his estate a raiser of taxes in the glory of the kingdome, but within few dayes he shall be destroyed, neither in anger, nor in battell. And in his estate shall stand up a vile person, to whom they shal not give the honour of the kingdome: but hee shall come in peaceably, and obtaine the kingdome by flatteries. And with the armes of a flood shall they bee overflowen from before him, and shall be broken: yea also the prince of the covenant. And after the league made with him he shall worke deceitfully, for hee shall come up, and shall become strong with a small people. He shall enter peaceably even upon the fattest places of the province, and he shall doe that which his fathers have not done, nor his fathers fathers, he shall scatter among them the praye and spoile, and riches: yea and he shall forecast his devices against the strong holdes, even for a time. And he shall stirre up his power, and his courage against the king of the South with a great army, and the king of the South shall bee stirred up to battell with a very great and mightie armie: but he shall not stand: for they shall forecast devices against him. Yea they that feede of the portion of his meate, shall destroy him, and his armie shall overflow: and many shall fall downe slaine. And both these kings hearts shall be to doe mischiefe, and they shall speake lies at one table: but it shall not prosper: for yet the

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end shall bee at the time appointed. Then shall hee returne into his land with great riches, and his heart shall be against the holy covenant: and he shall doe exploits, and returne to his owne land. At the time appointed he shall returne, and come toward the South: but it shall not be as the former, or as the latter.

The invasion and tyrannie of the Romanes.

For the ships of Chittim shall come against him: therefore he shall be grieved and returne, and have indignation against the holy Covenant: so shal he doe, he shall even returne, and have intelligence with them that forsake the holy Covenant. And armes shal stand on his part, and they shall pollute the Sanctuarie of strength, and shall take away the daily sacrifice, and they shal place the abomination that maketh desolate. And such as doe wickedly against the covenant, shall he corrupt by flatteries: but the people that do know their God, shall be strong and doe exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivitie, and by spoile many dayes. Now when they shall fall, they shalbe holpen with a litle help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to trie them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. And the king shall doe according to his will, and he shall exalt himselfe, and magnifie himselfe above every god, and shall speake marveilous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined, shall be done. Neither shall hee regard the god of his fathers, nor the desire of women, nor regard any god: for he shall magnifie himselfe above all. But in his estate shall he honour the god of forces: and a God whome his fathers knew not, shall hee honour with gold, and silver, and with precious stones, and pleasant things. Thus shall hee doe in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gaine. And at the time of the end shall the king of the South push at him, and the king of the North shal come against him like a whirlewind with charets, and with horsemen, and with many ships, and he shall enter into the countreys, and shall overflow and passe over. He shall enter also into the glorious land, and many countreys shall be overthrowen: but these shall escape out of his hand, even Edom, and Moab, and the chiefe of the children of Ammon. He shall stretch foorth his hand also upon the countreys, and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of

Egypt: and the Libyans and the Ethiopians shalbe at his steps. But tidings out of the East, and out of the North shall trouble him: therefore he shall goe foorth with great fury to destroy, and utterly to make away many. And hee shall plant the tabernacles of his palace betweene the seas in the glorious holy mountaine, yet he shall come to his end, and none shall helpe him.

CHAPTER XII

Michael shall deliver Israel from their troubles.

AND at that time shall Michael stand up, the great Prince which standeth for the children of thy people, and there shalbe a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shalbe delivered, every one that shalbe found written in the booke. And many of them that sleepe in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightnesse of the firmament, and they that turne many to righteousnesse, as the starres for ever and ever. But thou, O Daniel, shut up the wordes, and seale the booke even to the time of the ende: many shall runne to and fro, and knowledge shall bee increased.

Daniel is informed of the times.

Then I Daniel looked, and behold, there stood other two, the one on this side of the banke of the river, and the other on that side of the banke of the river. And one said to the man clothed in linnen, which was upon the waters of the river; How long shall it bee to the end of these wonders? And I heard the man clothed in linnen, which was upon the waters of the river, when he held up his right hand, and his left hand unto heaven, and sware by him that liveth for ever, that it shalbe for a time, times, and an halfe: and when hee shall have accomplished to scatter the power of the holy people, all these things shall bee finished. And I heard, but I understood not: then said I, O my Lord, what shalbe the end of these things? And he said, Goe thy way, Daniel: for the wordes are closed up and sealed till the time of the end. Many shalbe purified, and made white and tried: but the wicked shall doe wickedly: and none of the wicked shall understand, but the wise shall understand. And from the time that the dayly sacrifice shalbe taken away, and the abomination that maketh desolate set up, there shalbe a thousand two hundred and ninetie dayes. Blessed is he that waiteth, and commeth to the thousand, three hundred and five and thirtie dayes. But goe thou thy way till the end be: for thou shalt rest, and stand in the lot at the end of the dayes.

HOSEA

CHAPTER I

Hosea to shew Gods iudgement for spirituall whoredome, taketh Gomer,

THE word of the LORD that came unto Hosea, the sonne of Beeri, in the dayes of Uzziah, Iotham, Ahaz, and Hezekiah kings of Iudah, and in the dayes of Ieroboam the sonne of Ioash king of Israel. The beginning of the word of the LORD by Hosea: and the LORD sayd to Hosea, Goe, take unto thee a wife of whoredomes, and children of whoredomes: for the land hath committed great whoredome, departing from the LORD. So he went and tooke Gomer the daughter of Diblaim, which conceived and bare him a sonne.

and hath by her Iezreel,

And the LORD said unto him, Call his name Iezreel; for yet a little while, and I will avenge the blood of Iezreel upon the house of Iehu, and will cause to cease the kingdome of the house of Israel. And it shall come to passe at that day, that I will breake the bow of Israel in the valley of Iezreel.

Lo-ruhamah,

And shee conceived againe and bare a daughter, and God sayd unto him, Call her name Lo-ruhamah:[1] for I will no more have mercy upon the house of Israel: but I will utterly take them away. But I will have mercy upon the house of Iudah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battell, by horses nor by horsemen.

and Lo-ammi.

Now when shee had weaned Lo-ruhamah, she conceived and bare a sonne. Then sayde God, Call his name Lo-ammi:[2] for yee are not my people, and I will not be your God.

The restauration of Iudah and Israel.

Yet the number of the children of Israel shall be as the sand of the sea, which cannot bee measured nor numbred, and it shall come to passe, that in the place where it was said unto them, Yee are not my people, there it shall be said unto them, Ye are the sonnes of the living God. Then shall the children of Iudah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shalbe the day of Iezreel.

[1] That is, not having obtained mercie. [2] That is, not my people.

HOSEA

CHAPTER II

SAY ye unto your brethren, Ammi,[1] and to your sisters, Ruhamah:[2] plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whordomes out of her sight, and her adulteries from betweene her breasts; lest I strip her naked, and set her as in the day that shee was borne, and make her as a wildernesse, and set her like a drie land, and slay her with thirst. And I will not have mercy upon her children, for they be the children of whordomes. For their mother hath played the harlot: shee that conceived them hath done shamefully: for shee sayd, I will goe after my lovers, that give me my bread and my water, my wooll and my flaxe, mine oyle, and my drinke.

The idolatrie of the people.

Therefore behold, I wil hedge up thy way with thornes, and make a wall, that she shall not find her pathes. And she shall follow after her lovers, but she shall not overtake them, and she shall seeke them, but shall not find them: then shall she say, I will goe and returne to my first husband, for then was it better with me then now. For she did not know that I gave her corne, and wine, and oyle, and multiplied her silver and gold, which they prepared for Baal. Therefore will I returne, and take away my Corne in the time thereof, and my wine in the season thereof, and wil recover my wooll and my flaxe given to cover her nakednesse. And now will I discover her lewdnesse in the sight of her lovers, and none shall deliver her out of mine hand. I will also cause all her mirth to cease, her feast daies, her new moones, and her Sabbaths, and all her solemne feasts. And I will destroy her vines and her figge trees, whereof she hath said; These are my rewards that my lovers have given me: and I will make them a forrest, and the beasts of the field shall eate them. And I will visite upon her the daies of Baalim, wherein she burnt incense to them, and she decked her selfe with her eare-rings, and her Iewels, and she went after her lovers, and forgate me, saith the LORD.

Gods iudgements against them.

Therefore behold, I will allure her, and bring her into the wildernesse, and speake comfortably unto her. And I wil give her, her vineyards from thence, and the valley of Achor for a doore of hope, and she shall sing there, as in the dayes of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith the LORD, that thou shalt call mee Ishi;[3] and shalt call mee no more Baali.[4] For I will

His promises of reconciliation with them.

[1] That is, my people.
[2] That is, having obtained mercy.
[3] That is, my husband.
[4] That is, my Lord.

CHAPTER II

take away the names of Baalim out of her mouth, and they shal no more be remembred by their name. And in that day will I make a covenant for them with the beasts of the field, and with the foules of heaven, and with the creeping things of the ground: and I will breake the bow and the sword, and the battell out of the earth, and will make them to lie downe safely. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousnesse, and in iudgement, and in loving kindnesse, and in mercies. I will even betroth thee unto me in faithfulnesse, and thou shalt know the LORD. And it shall come to passe in that day, I will heare, saith the LORD, I will heare the heavens, and they shall heare the earth, and the earth shall heare the corne, and the wine, and the oyle, and they shall heare Iezreel. And I will sow her unto me in the earth, and I will have mercy upon her that had not obtained mercy, and I will say to them which were not my people; Thou art my people, and they shall say, Thou art my God.

CHAPTER III

By the expiation of an adulteresse,

THEN said the LORD unto me, Goe yet, love a woman (beloved of her friend, yet an adulteresse) according to the love of the LORD toward the children of Israel, who looke to other gods, and love flagons of wine. So I bought her to me for fifteene pieces of silver, and for an homer of barley and an halfe homer of barley. And I said unto her, Thou shalt abide for me many dayes, thou shalt not play the harlot, and thou shalt not be for an other man, so will I also be for thee. For the children of Israel shall abide many dayes without a King, and without a Prince, and without a sacrifice, and without an image, and without an Ephod, and without Teraphim. Afterward shall the children of Israel returne, and seeke the LORD their God, and David their King, and shall feare the LORD, and his goodnesse in the latter dayes.

is shewed the desolation of Israel before their restauration.

CHAPTER IIII

Gods iudgements against the sinnes of the people,

HEARE the worde of the LORD, yee children of Israel: for the LORD hath a controversie with the inhabitants of the land, because there is no trueth, nor mercie, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adulterie, they breake out, and blood toucheth blood. Therefore shall the land mourne, and every one that dwelleth therein shall languish, with the beastes of the field, and with the foules of heaven, yea the fishes of the Sea also shall be taken away. Yet let no man strive, nor reprove

another: for this people are as they that strive with the priest. Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother. CHAPTER IIII

My people are destroyed for lacke of knowledge: because thou hast reiected knowledge, I will also reiect thee, that thou shalt be no priest to me: seeing thou hast forgotten the lawe of thy God, I wil also forget thy children. As they were increased, so they sinned against me: therfore wil I change their glory into shame. They eate up the sinne of my people, and they set their heart on their iniquitie. And there shall be like people, like priest: and I will punish them for their wayes, and reward them their doings. For they shall eate, and not have enough: they shall commit whordome, and shall not increase, because they have left off to take heed to the LORD. Whoredome, and wine, and newe wine take away the heart. and of the priests,

My people aske counsel at their stocks, and their staffe declareth unto them: for the spirit of whordomes hath caused them to erre, and they have gone a whoring from under their God. They sacrifice upon the tops of the mountaines, and burne incense upon the hilles under okes and poplars, and elmes, because the shadowe thereof is good: therefore your daughters shall commit whoredome, and your spouses shall commit adulterie. I will not punish your daughters when they commit whordome, nor your spouses when they commit adulterie: for themselves are separated with whores, and they sacrifice with harlots: therfore the people that doth not understand, shall fall. and against their idolatrie.

Though thou Israel play the harlot, yet let not Iudah offend, and come not ye unto Gilgal, neither goe ye up to Beth-aven, nor sweare, The LORD liveth: for Israel slideth backe, as a backe sliding heifer: now the LORD will feede them as a lambe in a large place. Ephraim is ioyned to idoles: let him alone. Their drinke is sowre: they have committed whordome continually: her rulers with shame doe love, Give ye. The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices. Iudah is exhorted to take warning by Israels calamitie.

CHAPTER V

HEARE yee this, O priests, and hearken, ye house of Israel, and give yee eare, O house of the king: for iudgement is toward you, because yee have beene a snare on Mizpah, and a net spread upon Tabor. And the revolters are profound to make slaughter, though I have bene a rebuker of them all. I know Ephraim, and Israel is not hid from me: for now, O Gods iudgements against the Priests, the people, and the princes of Israel for their manifold sinnes,

CHAPTER V

Ephraim, thou committest whordome, and Israel is defiled. They will not frame their doings to turne unto their God: for the spirit of whoredomes is in the midst of them, and they have not knowen the LORD. And the pride of Israel doth testifie to his face: therefore shall Israel and Ephraim fall in their iniquity: Iudah also shall fall with them. They shall goe with their flocks, and with their heards to seeke the LORD: but they shall not finde him, he hath withdrawen himselfe from them. They have dealt treacherously against the LORD: for they have begotten strange children, now shall a moneth devoure them with their portions. Blow yee the cornet in Gibeah, and the trumpet in Ramah: cry alowd at Beth-aven: after thee, O Beniamin. Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made knowen that which shall surely be. The Princes of Iudah were like them that remoove the bound: therefore I will powre out my wrath upon them like water. Ephraim is oppressed, and broken in iudgement: because he willingly walked after the commandement. Therefore wil I be unto Ephraim as a moth: and to the house of Iudah as rottennesse. When Ephraim saw his sicknesse, and Iudah saw his wound: then went Ephraim to the Assyrian, and sent to king Iareb; yet could he not heale you, nor cure you of your wound. For I will bee unto Ephraim as a Lion, and as a yong Lion to the house of Iudah: I, even I wil teare and goe away: I will take away, and none shall rescue him.

untill they repent.

I will goe and returne to my place, till they acknowledge their offence, and seeke my face: in their affliction they will seeke me early.

CHAPTER VI

An exhortation to repentance.

COME, and let us returne unto the LORD: for hee hath torne, and hee will heale us: he hath smitten, and he will binde us up. After two daies will he revive us, in the third day he will raise us up, and we shall live in his sight. Then shal we know, if we follow on to know the LORD: his going forth is prepared, as the morning; and he shall come unto us, as the raine; as the latter and former raine unto the earth.

A complaint of their untowardnesse, and iniquitie.

O Ephraim, what shall I doe unto thee? O Iudah, what shall I do unto thee? for your goodnesse is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the Prophets: I have slaine them by the wordes of my mouth, and thy iudgements are as the light that goeth foorth. For I desired mercie, and not sacrifice; and the knowledge of God, more then burnt offerings. But they like men have transgressed

the Covenant: there have they dealt treacherously against me. Gilead is a city of them that worke iniquitie; and is polluted with blood. And as troupes of robbers waite for a man, so the company of priests murther in the way by consent: for they commit lewdnesse. I have seene an horrible thing in the house of Israel: there is the whoredome of Ephraim, Israel is defiled. Also O Iudah, hee hath set an harvest for thee, when I returned the captivitie of my people.

CHAPTER VII

A reproofe of manifold sinnes.

WHEN I would have healed Israel, then the iniquitie of Ephraim was discovered, and the wickednesse of Samaria: for they commit falsehood: and the thiefe commeth in, and the troupe of robbers spoileth without. And they consider not in their hearts that I remember al their wickednesse: now their owne doings have beset them about, they are before my face. They make the king glad with their wickednesse, and the princes with their lies. They are al adulterers, as an oven heated by the baker: who ceaseth from raising after he hath kneaded the dough, untill it be leavened. In the day of our King, the princes have made him sicke with bottels of wine, he stretched out his hand with scorners. For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night, in the morning it burneth as a flaming fire. They are all hot as an oven, and have devoured their Iudges; all their Kings are fallen, there is none among them that calleth unto me. Ephraim, he hath mixed himselfe among the people, Ephraim is a cake not turned. Strangers have devoured his strength, and hee knoweth it not: yea, gray haires are here and there upon him, yet he knoweth not. And the pride of Israel testifieth to his face, and they doe not returne to the LORD their God, nor seeke him for all this.

Gods wrath against them for their hypocrisie.

Ephraim also is like a silly dove, without heart: they call to Egypt; they goe to Assyria. When they shall goe, I wil spread my net upon them, I will bring them downe as the foules of the heaven: I will chastise them as their congregation hath heard. Woe unto them, for they have fled from me: destruction unto them, because they have transgressed against me, though I have redeemed them, yet they have spoken lies against me. And they have not cryed unto me with their heart, when they howled upon their beds: they assemble themselves for corne and wine, and they rebell against me. Though I have bound, and

CHAPTER VII

strengthened their armes, yet doe they imagine mischiefe against me. They returne, but not to the most High: they are like a deceitfull bow: their princes shall fall by the sword, for the rage of their tongue: this shall be their derision in the land of Egypt.

CHAPTER VIII

Destruction is threatned for their impietie,

SET the Trumpet to thy mouth: hee shall come as an Eagle against the house of the LORD, because they have transgressed my Covenant, and trespassed against my Lawe. Israel shall crie unto me, My God, we know thee. Israel hath cast off the thing that is good: the enemie shall pursue him. They have set up Kings, but not by me: they have made Princes, and I knew it not: of their silver and their golde have they made them idoles, that they may be cut off.

and idolatrie.

Thy calfe, O Samaria, hath cast thee off: mine anger is kindled against them: how long will it bee ere they attaine to innocencie? For from Israel was it also, the workeman made it, therefore it is not God: but the calfe of Samaria shall be broken in pieces. For they have sowen the winde, and they shall reape the whirlewinde: it hath no stalke: the budde shall yeeld no meale: if so be it yeeld, the strangers shall swallow it up. Israel is swallowed up, now shal they be among the Gentiles, as a vessell wherein is no pleasure. For they are gone up to Assyria, a wilde Asse alone by himselfe; Ephraim hath hired lovers. Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little for the burden of the King of princes. Because Ephraim hath made many altars to sinne, altars shall be unto him to sinne. I have written to him the great things of my Law, but they were counted as a strange thing. They sacrifice flesh for the sacrifices of mine offerings, and eate it; but the LORD accepteth them not: now will he remember their iniquitie, and visite their sinnes: they shal returne to Egypt. For Israel hath forgotten his maker, and buildeth temples; and Iudah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devoure the palaces thereof.

Destruction is threatned for their impietie.

CHAPTER IX

The distresse and captivitie of Israel, for their sinnes and idolatrie.

REIOYCE not, O Israel, for ioy as other people: for thou hast gone a whoring from thy God, thou hast loved a reward upon every corne floore. The floore and the winepresse shall not feede them, and the new wine shall faile in her. They shal not dwel in the LORDS land: but Ephraim shall

returne to Egypt, and they shall eat uncleane things in Assyria. They shall not offer wine offrings to the LORD: neither shall they be pleasing unto him: their sacrifices shalbe unto them as the bread of mourners: all that eate thereof shall be polluted: for their bread for their soule shall not come into the house of the LORD. What will yee doe in the solemne day, and in the day of the feast of the LORD? For loe they are gone, because of destruction: Egypt shall gather them up, Memphis shall burie them: the pleasant places for their silver, netles shal possesse them: thornes shall be in their Tabernacles. The dayes of visitation are come, the dayes of recompence are come, Israel shall know it; the Prophet is a foole, the spirituall man is madde, for the multitude of thine iniquitie and the great hatred. The watchman of Ephraim was with my God: but the Prophet is a snare of a fouler in all his wayes, and hatred in the house of his God. They have deeply corrupted themselves as in the dayes of Gibeah: therefore he will remember their iniquitie, he will visite their sinnes. I found Israel like grapes in the wildernesse: I saw your fathers as the first ripe in the fig tree at her first time: but they went to Baalpeor, and separated themselves unto that shame, and their abominations were according as they loved. As for Ephraim, their glory shall flee away like a bird: from the birth and from the wombe, and from the conception. Though they bring up their children, yet wil I bereave them that there shall not be a man left: yea, woe also to them when I depart from them. Ephraim, as I saw Tyrus, is planted in a pleasant place: but Ephraim shall bring foorth his children to the murderer. Give them, O LORD: what wilt thou give? give them a miscarying wombe, and drie breasts. All their wickednesse is in Gilgal: for there I hated them: for the wickednesse of their doings I will drive them out of mine house, I will love them no more: all their princes are revolters. Ephraim is smitten, their roote is dried up, they shall beare no fruite: yea though they bring foorth, yet wil I slay even the beloved fruite of their wombe. My God will cast them away, because they did not hearken unto him: and they shalbe wanderers among the nations.

CHAPTER X

Israel is reproved and threatned for their impietie and idolatry.

ISRAEL is an empty vine, he bringeth forth fruite unto himselfe: according to the multitude of his fruite, he hath increased the altars, according to the goodnesse of his land, they have made goodly images. Their heart is divided: now

CHAPTER X

shall they be found faultie: hee shall breake downe their altars: he shall spoile their images. For now they shall say, We have no King, because we feared not the LORD, What then should a King doe to us? They have spoken words, swearing falsely in making a covenant: thus iudgement springeth up as hemlocke in the furrowes of the field. The inhabitants of Samaria shall feare, because of the calves of Bethaven: for the people thereof shall mourne over it, and the priests thereof that reioyced on it, for the glory thereof, because it is departed from it. It shall be also caried unto Assyria for a present to King Iareb: Ephraim shall receive shame, and Israel shall be ashamed of his owne counsell. As for Samaria, her King is cut off as the fome upon the water. The high places also of Aven, the sinne of Israel, shall be destroyed: the thorne and the thistle shall come up on their altars; and they shall say to the mountaines, Cover us; and to the hilles, Fall on us. O Israel, thou hast sinned from the dayes of Gibeah: there they stood: the battell in Gibeah against the children of iniquitie did not overtake them. It is in my desire that I should chastise them, and the people shall be gathered against them, when they shall bind themselves in their two furrowes. And Ephraim is as an heifer that is taught and loveth to tread out the corne, but I passed over upon her faire necke: I will make Ephraim to ride: Iudah shall plow, and Iacob shall breake his clods. Sow to your selves in righteousnesse, reape in mercie: breake up your fallow ground: for it is time to seeke the LORD, till he come and raine righteousnesse upon you. Ye have plowed wickednesse, yee have reaped iniquitie, ye have eaten the fruite of lies: because thou didst trust in thy way, in the multitude of thy mightie men. Therefore shall a tumult arise among thy people, and all thy fortresses shall bee spoiled, as Shalman spoiled Beth-arbel in the day of battell: the mother was dashed in pieces upon her children. So shall Bethel doe unto you, because of your great wickednesse: in a morning shall the king of Israel be utterly cut off.

CHAPTER XI

The ingratitude of Israel unto God for his benefits.

WHEN Israel was a childe, then I loved him, and called my sonne out of Egypt. As they called them, so they went from them: they sacrificed unto Baalim, and burnt incense to graven images. I taught Ephraim also to goe, taking them by their armes: but they knew not that I healed them. I drew them with cords of a man, with bands of love, and I was to

them as they that take off the yoke on their iawes, and I laid meat unto them.

CHAPTER XI

He shall not returne into the land of Egypt; but the Assyrian shall be his king, because they refused to returne. And the sword shall abide on his cities, and shall consume his branches, and devoure them, because of their own counsels. And my people are bent to backesliding from mee: though they called them to the most High, none at all would exalt him. How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within mee, my repentings are kindled together. I will not execute the fiercenes of mine anger, I will not returne to destroy Ephraim, for I am God, and not man, the Holy One in the midst of thee, and I will not enter into the citie. They shal walke after the LORD: he shall roare like a lyon: when he shall roare, then the children shall tremble from the West. They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD. Ephraim compasseth mee about with lies, and the house of Israel with deceit: but Iudah yet ruleth with God, and is faithfull with the Saints.

His iudgement.

Gods mercy toward them.

CHAPTER XII

EPHRAIM feedeth on winde, and followeth after the East winde: hee daily increaseth lies and desolation, and they doe make a covenant with the Assyrians, and oyle is caried into Egypt. The LORD hath also a controversie with Iudah, and will punish Iacob according to his wayes, according to his doings will he recompense him.

A reproofe of Ephraim, Iudah, and Iacob.

Hee tooke his brother by the heele in the wombe, and by his strength he had power with God. Yea, he had power over the Angel and prevailed: hee wept and made supplication unto him: he found him in Bethel, and there he spake with us. Even the LORD God of hosts, the LORD is his memoriall. Therefore turne thou to thy God: keepe mercie and iudgement, and wait on thy God continually.

By former favours he exhorteth to repentance.

He is a merchant, the balances of deceit are in his hand: hee loveth to oppresse. And Ephraim said, Yet I am become rich, I have found mee out substance: in all my labours they shall finde none iniquitie in mee, that were sinne. And I that am the LORD thy God from the lande of Egypt, will yet make thee to dwell in tabernacles, as in the dayes of the solemne feast. I have also spoken by the prophets, and I have multiplied visions, and used

Ephraims sinnes provoke God.

CHAPTER XII

similitudes, by the ministerie of the prophets. Is there iniquitie in Gilead? surely they are vanitie, they sacrifice bullocks in Gilgal, yea their altars are as heapes in the furrowes of the fields. And Iacob fled into the countrey of Syria, and Israel served for a wife, and for a wife he kept sheepe. And by a Prophet the LORD brought Israel out of Egypt, and by a Prophet was he preserved. Ephraim provoked him to anger, most bitterly: therefore shall he leave his blood upon him, and his reproch shall his Lord returne unto him.

CHAPTER XIII

Ephraims glory, by reason of idolatry, vanisheth.

WHEN Ephraim spake, trembling, he exalted himselfe in Israel, but, when he offended in Baal, he died. And now they sinne more and more, and have made them molten images of their silver, and idoles according to their owne understanding, all of it the worke of the craftesmen: they say of them, Let the men that sacrifice, kisse the calves. Therefore they shalbe as the morning cloud, and as the early dew it passeth away, as the chaffe that is driven with a whirlewinde out of the floore, and as the smoke out of the chimney. Yet I am the LORD thy God from the land of Egypt, and thou shalt know no God, but me: for there is no saviour beside me.

Gods anger for their unkindnes.

I did know thee in the wildernesse, in the land of great drought. According to their pasture, so were they filled: they were filled, and their heart was exalted: therefore have they forgotten me. Therefore I will bee unto them as a Lion, as a Leopard by the way will I observe them. I will meet them as a beare that is bereaved of her whelpes, and will rent the kall of their heart, and there will I devoure them like a Lion: the wilde beast shall teare them.

A promise of Gods mercie.

O Israel, thou hast destroied thy selfe, but in me is thine helpe. I will be thy King: where is any other that may save thee in all thy cities? and thy Iudges of whom thou saidst, Give me a King and Princes? I gave thee a king in mine anger, and tooke him away in my wrath. The iniquitie of Ephraim is bound up: his sinne is hid. The sorrowes of a traveiling woman shall come upon him, he is an unwise sonne, for he should not stay long in the place of the breaking foorth of children. I will ransome them from the power of the grave: I will redeeme them from death: O death, I will be thy plagues, O grave, I will be thy destruction; repentance shall be hid from mine eyes.

A iudgement for rebellion.

Though he be fruitfull among his brethren, an East winde shall come, the winde of the LORD shall come up from the wildernesse, and his spring shall become drie, and his fountaine shalbe dried up:

he shall spoile the treasure of all pleasant vessels. Samaria shall become desolate, for she hath rebelled against her God: they shall fall by the sword: their infants shalbe dashed in pieces, and their women with childe shalbe ript up.

CHAPTER XIIII

An exhortation to repentance.

O ISRAEL, returne unto the LORD thy God; for thou hast fallen by thine iniquitie. Take with you words, and turne to the LORD, say unto him, Take away all iniquitie, and receive us graciously: so will wee render the calves of our lips. Asshur shall not save us, we will not ride upon horses, neither will wee say any more to the work of our hands, Yee are our gods: for in thee the fatherlesse findeth mercie.

A promise of Gods blessing.

I will heale their backsliding, I will love them freely: for mine anger is turned away from him. I wil be as the dew unto Israel: hee shall grow as the lillie, and cast foorth his rootes as Lebanon. His branches shall spread, and his beautie shalbe as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall returne: they shall revive as the corne, and grow as the vine, the sent thereof shalbe as the wine of Lebanon. Ephraim shall say, What have I to doe any more with idoles? I have heard him, and observed him: I am like a greene firre tree, from me is thy fruite found. Who is wise, and hee shall understand these things? prudent, and hee shall know them? for the wayes of the LORD are right, and the iust shall walke in them: but the transgressours shall fall therein.

IOEL

CHAPTER I

Ioel, declaring sundry iudgements of God, exhorteth to observe them,

HE word of the LORD that came to Ioel the sonne of Pethuel. Heare this, yee olde men, and give eare, all yee inhabitants of the lande: Hath this been in your dayes, or even in the dayes of your fathers? Tell ye your children of it, and let your children tell their children, and their children another generation. That which the palmer worme hath left, hath the locust eaten; and that which the locust hath left, hath the canker-worme eaten; and that which the canker-worme hath left, hath the caterpillar eaten. Awake ye drunkards, and weepe, and howle all yee drinkers of wine, because of the new wine, for it is cut off from your mouth. For a nation is come up upon my lande, strong, and without number, whose teeth are the teeth of a lyon, and he hath the cheeke-teeth of a great lyon. He hath laide my vine waste: and barked my figge-tree: hee hath made it cleane bare, and cast it away, the branches thereof are made white.

and to mourne.

Lament like a virgine girded with sackecloth for the husband of her youth. The meate offring and the drinke offering is cut off from the house of the LORD, the Priestes the LORDS ministers mourne. The field is wasted, the lande mourneth; for the corne is wasted: the new wine is dried up, the oyle languisheth. Be yee ashamed, O yee husbandmen: howle, O yee vine-dressers, for the wheate and for the barley; because the harvest of the field is perished. The vine is dried up, and the figge-tree languisheth, the pomegranate tree, the palme tree also and the apple tree, even all the trees of the field are withered: because ioy is withered away from the sonnes of men. Gird your selves, and lament, yee Priests: howle, ye ministers of the Altar: come, lie all night in sackecloth, ye ministers of my God: for the meat offering and the drinke offering is withholden from the house of your God.

IOEL

CHAPTER I

He prescribeth a fast, for complaint.

Sanctifie yee a fast: call a solemne assembly: gather the Elders, and all the inhabitants of the land into the house of the LORD your God, and cry unto the LORD: Alas for the day: for the day of the LORD is at hand, and as a destruction from the Almightie shall it come. Is not the meate cut off before your eyes, yea ioy and gladnesse from the house of our God? The seede is rotten under their clods: the garners are laide desolate: the barnes are broken downe, for the corne is withered. How doe the beastes grone? the heards of cattell are perplexed, because they have no pasture, yea the flockes of sheepe are made desolate. O LORD, to thee will I crie: for the fire hath devoured the pastures of the wildernesse, and the flame hath burnt all the trees of the field. The beasts of the field crie also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wildernesse.

CHAPTER II

He sheweth unto Zion the terrihlenesse of Gods iudgement.

BLOW yee the trumpet in Zion, and sound an alarme in my holy mountaine: let all the inhabitants of the land tremble: for the day of the LORD commeth, for it is nie at hand; a day of darkenesse and of gloominesse, a day of clouds and of thicke darkenesse, as the morning spread upon the mountaines: a great people and a strong, there hath not beene ever the like, neither shall be any more after it, even to the yeres of many generations. A fire devoureth before them, and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wildernes, yea and nothing shall escape them. The appearance of them is as the appearance of horses; and as horse men, so shall they runne. Like the noise of charets on the tops of mountaines shall they leape, like the noise of a flame of fire that devoureth the stubble, as a strong people, set in battell aray. Before their face the people shall be much pained: all faces shall gather blacknesse. They shall runne like mighty men, they shall clime the wall like men of warre, and they shall march every one on his wayes, and they shall not breake their rankes. Neither shall one thrust another, they shall walke every one in his path: and when they fall upon the sword, they shall not be wounded. They shall runne to and fro in the citie: they shall runne upon the wall: they shall clime up upon the houses: they shall enter in at the windowes, like a theefe. The earth shall quake before them, the heavens shall tremble, the Sun and the Moone shall be darke, and the starres shall withdrawe their shining. And the LORD shall utter his voyce before his armie, for his campe is very great:

CHAPTER II

for he is strong that executeth his word: for the day of the LORD is great and very terrible, and who can abide it?

He exhorteth to repentance,

Therefore also now, saith the LORD, turne yee even to me with all your heart, and with fasting, and with weeping, and with mourning. And rent your heart and not your garments; and turne unto the LORD your God: for he is gracious and mercifull, slow to anger, and of great kindnesse, and repenteth him of the evill. Who knoweth if he will returne and repent, and leave a blessing behind him, even a meate offring and a drinke offring unto the LORD your God?

Prescribeth a fast,

Blow the trumpet in Zion, sanctifie a fast, call a solemne assembly. Gather the people: sanctifie the congregation: assemble the elders: gather the children, and those that sucke the breasts: let the bridegroome goe forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the LORD, weepe betweene the porch and the altar, and let them say; Spare thy people O LORD, and give not thine heritage to reproch; that the heathen should rule over them: Wherefore should they say among the people, Where is their God?

Promiseth a blessing thereon.

Then will the LORD be iealous for his land, and pitie his people. Yea the LORD will answere and say unto his people; Behold, I will send you corne and wine, and oyle, and yee shall be satisfied therewith: and I will no more make you a reproch among the heathen. But I will remove farre off from you the northren armie, and will drive him into a land barren and desolate, with his face toward the East sea, and his hinder part towards the utmost Sea, and his stinke shall come up, and his ill savour shall come up, because he hath done great things.

He comforteth Zion with present,

Feare not, O land, be glad and reioyce: for the LORD will doe great things. Be not afraid, yee beasts of the field: for the pastures of the wildernesse doe spring, for the tree beareth her fruit, the fig tree and the vine doe yeeld their strength. Be glad then, ye children of Zion, and reioyce in the LORD your God: for he hath given you the former raine moderately, and he will cause to come downe for you the raine, the former raine, and the latter raine in the first month. And the floores shall bee full of wheate, and the fats shall overflowe with wine and oyle. And I will restore to you the yeeres that the locust hath eaten, the canker worme, and the caterpiller, and the palmer worme, my great armie which I sent among you. And ye shall eate in plentie, and be satisfied, and praise the Name of the LORD your God, that hath dealt wonderously with you: and my people shall never be ashamed. And ye shal know that I am in the midst of Israel, and that I am

the LORD your God, and none else: and my people shall never be ashamed. CHAPTER II

And it shall come to passe afterward, that I will powre out my Spirit upon all flesh, and your sonnes and your daughters shall prophecie, your old men shall dreame dreames, your yong men shall see visions. And also upon the servants, and upon the handmaids in those dayes will I powre out my Spirit. And I will shew wonders in the heavens, and in the earth, blood and fire, and pillars of smoke. The Sunne shall be turned into darkenesse, and the Moone into blood, before the great and the terrible day of the LORD come. And it shall come to passe that whosoever shall call on the Name of the LORD, shall bee delivered: for in mount Zion and in Ierusalem shalbe deliverance, as the LORD hath said, and in the remnant, whom the LORD shall call.

and future blessings.

CHAPTER III

FOR behold, in those dayes and in that time, when I shall bring againe the captivitie of Iudah and Ierusalem, I wil also gather all nations, and will bring them downe into the valley of Iehoshaphat, and wil plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land. And they have cast lots for my people, and have given a boy for a harlot, and solde a girle for wine, that they might drinke. Yea and what have ye to do with me, O Tyre and Zidon, and all the coasts of Palestine? will ye render mee a recompence? and if ye recompense me, swiftly and speedily will I returne your recompense upon your owne head. Because yee have taken my silver and my gold, and have caried into your temples my goodly pleasant things. The children also of Iudah and the children of Ierusalem have ye sold unto the Grecians, that yee might remove them farre from their border. Behold, I will raise them out of the place whither yee have sold them, and wil returne your recompence upon your owne head. And I will sell your sonnes and your daughters into the hande of the children of Iudah, and they shall sell them to the Sabeans, to a people farre off, for the LORD hath spoken it.

Gods iudgements against the enemies of his people.

Proclaime ye this among the gentiles: prepare warre, wake up the mightie men, let all the men of warre draw neere, let them come up. Beate your plowe shares into swords, and your pruning hookes into speares, let the weake say, I am strong. Assemble your selves, and come all ye heathen, and gather your selves together round about: thither cause thy mightie ones to come

God will be knowen in his iudgement.

CHAPTER III

downe, O LORD. Let the heathen be wakened, and come up to the valley of Iehoshaphat: for there will I sit to iudge all the heathen round about. Put ye in the sickle, for the harvest is ripe, come, get you downe, for the presse is full, the fats overflowe, for the wickednesse is great. Multitudes, multitudes in the valley of decision: for the day of the LORD is neere in the valley of decision. The Sunne and the Moone shall be darkened, and the starres shall withdraw their shining. The LORD also shal roare out of Zion, and utter his voice from Ierusalem, and the heavens and the earth shall shake, but the LORD will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the LORD your God, dwelling in Zion, my holy Mountaine: then shall Ierusalem be holy, and there shall no strangers passe through her any more.

His blessing upon the Church.

And it shall come to passe in that day, that the mountaines shal drop downe new wine, and the hils shall flow with milke, and all the rivers of Iudah shall flow with waters, and a fountaine shall come forth of the house of the LORD, and shall water the valley of Shittim. Egypt shall be a desolation, and Edom shall be a desolate wildernes, for the violence against the children of Iudah, because they have shed innocent blood in their land. But Iudah shall dwell for ever, and Ierusalem from generation to generation. For I wil cleanse their blood, that I have not cleansed, for the LORD dwelleth in Zion.

AMOS

CHAPTER I

Amos sheweth Gods iudgement upon Syria,

THE wordes of Amos, who was among the heardmen of Tekoa, which hee sawe concerning Israel, in the daies of Uzziah King of Iudah, and in the dayes of Ieroboam the sonne of Ioash king of Israel, two yere before the earthquake. And he said, The LORD will roare from Zion, and utter his voice from Ierusalem: and the habitations of the shepheards shall mourne, and the top of Carmel shall wither. Thus saith the LORD; For three transgressions of Damascus, and for foure I wil not turne away the punishment thereof, because they have threshed

Gilead, with threshing instruments of yron. But I will send a fire into the house of Hazael, which shall devoure the palaces of Benhadad. I wil breake also the barre of Damascus, and cut off the inhabitant from the plaine of Aven: and him that holdeth the scepter from the house of Eden, and the people of Syria shall goe into captivitie, unto Kir, saith the LORD.

upon the Philistines,

Thus saith the LORD, For three transgressions of Gaza, and for foure I will not turne away the punishment thereof: because they caried away captive the whole captivitie, to deliver them up to Edom. But I wil send a fire on the wall of Gaza, which shall devoure the palaces thereof. And I wil cut off the inhabitant from Ashdod, and him that holdeth the scepter from Ashkelon, and I wil turne mine hand against Ekron; and the remnant of the Philistines shall perish, saith the Lord GOD.

upon Tyrus,

Thus saith the LORD, For three transgressions of Tyrus, and for foure I wil not turne away the punishment thereof, because they delivered up the whole captivitie to Edom, and remembred not the brotherly covenant. But I wil send a fire on the wall of Tyrus, which shall devoure the palaces thereof.

upon Edom,

Thus saith the LORD, For three transgressions of Edom, and for foure, I will not turne away the punishment thereof, because he did pursue his brother with the sword, and did cast off all pitie, and his anger did teare perpetually, and kept his wrath for ever. But I will send a fire upon Teman, which shall devoure the palaces of Bozrah.

upon Ammon.

Thus sayth the LORD, For three transgressions of the children of Ammon, and for foure, I wil not turne away the punishment thereof; because they have ript up the women with childe of Gilead, that they might enlarge their border. But I will kindle a fire in the wall of Rabbah, and it shall devoure the palaces thereof, with showting in the day of battell, with a tempest in the day of the whirlewinde. And their king shall goe into captivitie, hee, and his princes together, sayth the LORD.

CHAPTER II

Gods wrath against Moab,

THUS sayth the LORD, For three transgressions of Moab, and for foure, I wil not turne away the punishment thereof, because hee burnt the bones of the King of Edom into lime. But I will send a fire upon Moab, and it shall devoure the palaces of Kerioth, and Moab shall die with tumult, with shouting, and with the sound of the trumpet: and I will cut off the iudge

CHAPTER II

from the middest thereof, and wil slay all the princes thereof with him, sayeth the LORD.

upon Iudah,

Thus sayth the LORD, For three transgressions of Iudah, and for foure, I will not turne away the punishment thereof; because they have despised the Law of the LORD, and have not kept his Commandements, and their lies caused them to erre, after the which their fathers have walked. But I will send a fire upon Iudah, and it shall devoure the palaces of Ierusalem.

and upon Israel.

Thus sayth the LORD, For three transgressions of Israel, and for foure, I will not turne away the punishment thereof; because they solde the righteous for silver, and the poore for a paire of shooes: that pant after the dust of the earth on the head of the poore, and turne aside the way of the meeke; and a man and his father will goe in unto the same maid, to profane my holy Name. And they lay themselves downe upon clothes laide to pledge, by every Altar, and they drinke the wine of the condemned in the house of their God.

God complaineth of their unthankefulnesse.

Yet destroyed I the Amorite before them, whose height was like the height of the Cedars, and hee was strong as the okes, yet I destroyed his fruite from above, and his rootes from beneath. Also I brought you up from the land of Egypt, and ledde you fourtie yeeres through the wildernesse, to possesse the land of the Amorite. And I raised up of your sonnes for Prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel, saith the LORD? But ye gave the Nazarites wine to drinke, and commaunded the Prophets, saying, Prophecie not. Behold, I am pressed under you, as a cart is pressed that is ful of sheaves. Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mightie deliver himselfe: neither shall hee stand that handleth the bow, and hee that is swift of foote, shall not deliver himselfe, neither shall hee that rideth the horse, deliver himselfe. And hee that is couragious among the mighty, shall flee away naked in that day, saith the LORD.

CHAPTER III

The necessitie of Gods iudgement against Israel.

HEARE this word that the LORD hath spoken against you, O children of Israel, against the whole family, which I brought up from the land of Egypt, saying; You onely have I knowen of all the families of the earth: therefore I will punish you for all your iniquities. Can two walke together, except they be agreed? Will a lyon roare in the forrest, when he hath no pray? will a young lyon cry out of his den, if he have taken

nothing? Can a bird fall in a snare upon the earth, where no ginne is for him? shall one take up a snare from the earth, and have taken nothing at all? Shall a trumpet be blowen in the citie, and the people not be afraid? shall there be evill in a citie, and the LORD hath not done it? Surely the Lord GOD will doe nothing, but he revealeth his secret unto his servants the Prophets. The lyon hath roared, Who will not feare? the Lord GOD hath spoken, Who can but prophecie?

The publication of it, with the causes thereof.

Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say; Assemble your selves upon the mountaines of Samaria: and behold the great tumults in the midst thereof, and the oppressed in the midst thereof. For they know not to doe right, saith the LORD; who store up violence, and robberie in their palaces. Therefore thus saith the Lord GOD, An adversarie there shall be even round about the land: and he shal bring downe thy strength from thee, and thy palaces shall be spoiled. Thus saith the LORD, As the shepheard taketh out of the mouth of the lyon two legges or a piece of an eare; so shall the children of Israel be taken out that dwell in Samaria, in the corner of a bed, and in Damascus in a couch. Heare yee and testifie in the house of Iacob, saith the Lord GOD, the God of hostes; that in the day that I shall visite the transgressions of Israel upon him, I will also visite the altars of Bethel, and the hornes of the altar shall be cut off, and fall to the ground. And I will smite the winter house with the summer house; and the houses of yvorie shall perish, and the great houses shall have an end, saith the LORD.

CHAPTER IIII

He reproveth Israel, for oppression,

HEARE this word yee kine of Bashan, that are in the mountaine of Samaria, which oppresse the poore, which crush the needy, which say to their masters; Bring, and let us drinke. The Lord GOD hath sworne by his holinesse, that loe, the dayes shall come upon you, that he will take you away with hookes, and your posteritie with fish-hookes. And yee shall goe out at the breaches, every Cow at that which is before her, and yee shall cast them into the palace, saith the LORD.

for idolatry,

Come to Bethel and transgresse, at Gilgal multiplie transgression; and bring your sacrifices every morning, and your tithes after three yeeres. And offer a sacrifice of thanksgiving with leaven, and proclaime and publish the free offrings; for this liketh you, O yee children of Israel, saith the Lord GOD.

And I also have given you cleannesse of teeth in all your cities,

CHAPTER IIII

and for their incorrigible-nesse.

and want of bread in all your places: yet have yee not returned unto me, saith the LORD. And also I have withholden the raine from you, when there were yet three moneths to the harvest, and I caused it to raine upon one citie, and caused it not to raine upon an other city: one piece was rained upon, and the piece wherupon it rained not, withered. So two or three cities wandered unto one citie, to drinke water; but they were not satisfied: yet have yee not returned unto me, saith the LORD. I have smitten you with blasting and mildew; when your gardens and your vineyards, and your fig trees, and your olive trees increased, the palmer worme devoured them: yet have yee not returned unto me, saith the LORD. I have sent among you the pestilence, after the maner of Egypt: your yongmen have I slain with the sword, and have taken away your horses, and I have made the stinke of your campes to come up unto your nostrils, yet have ye not returned unto me, saith the LORD. I have overthrowen some of you, as God overthrew Sodome and Gomorrah, and yee were as a firebrand pluckt out of the burning: yet have yee not returned unto me, saith the LORD. Therefore thus will I doe unto thee, O Israel: and because I will doe this unto thee, prepare to meete thy God, O Israel. For loe, he that formeth the mountaines, and createth the wind, and declareth unto man, what is his thought, that maketh the morning darkenesse, and treadeth upon the high places of the earth: the LORD, the God of hostes is his Name.

CHAPTER V

A Lamentation for Israel.

HEARE ye this word which I take up against you, even a lamentation, O house of Israel. The virgin of Israel is fallen, she shall no more rise: she is forsaken upon her land, there is none to raise her up. For thus saith the Lord GOD, The citie that went out by a thousand, shall leave an hundred, and that which went foorth by an hundred, shall leave ten to the house of Israel.

An exhortation to repentance.

For thus saith the LORD unto the house of Israel, Seeke ye mee, and ye shall live. But seeke not Bethel, nor enter into Gilgal and passe not to Beer-sheba: for Gilgal shall surely goe into captivitie, and Bethel shal come to nought. Seeke the LORD, and ye shall live, lest hee breake out like fire in the house of Ioseph and devoure it, and there be none to quench it in Bethel. Ye who turne iudgment to wormwood, and leave off righteousnesse in the earth: seeke him that maketh the seven starres and Orion, and turneth the shadow of death into the morning, and maketh the

day darke with night: that calleth for the waters of the Sea, and powreth them out upon the face of the earth: the LORD is his Name. That strengtheneth the spoiled against the strong: so that the spoiled shall come against the fortresse. They hate him that rebuketh in the gate: and they abhorre him that speaketh uprightly. Forasmuch therfore as your treading is upon the poore, and ye take from him burdens of wheate, ye have built houses of hewen stone, but ye shall not dwell in them: yee have planted pleasant vineyards, but ye shall not drinke wine of them. For I know your manifold transgressions, and your mighty sinnes: they afflict the iust, they take a bribe, and they turne aside the poore in the gate from their right. Therefore the prudent shall keepe silence in that time, for it is an evill time. Seeke good and not evill, that ye may live: and so the LORD, the God of hosts shall be with you, as yee have spoken. Hate the evill, and love the good, and establish iudgement in the gate: it may be that the LORD God of hostes will bee gracious unto the remnant of Ioseph. Therefore the LORD, the God of hostes, the Lord saith thus: Wailing shall be in all streets, and they shall say in all the high wayes, Alas, Alas: and they shall call the husbandman to mourning, and such as are skilful of lamentation, to wailing. And in all vineyards shall be wailing: for I will passe through thee, saith the LORD. Woe unto you that desire the day of the LORD: to what ende is it for you? the day of the LORD is darknes and not light. As if a man did flee from a lyon, and a beare met him, or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the LORD be darkenes, and not light? even very darke, and no brightnesse in it?

God reiecteth their hypocriticall service.

I hate, I despise your feast dayes, and I will not smell in your solemne assemblies. Though ye offer me burnt offerings, and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. Take thou away from mee the noise of thy songs: for I will not heare the melodie of thy violes. But let iudgement run downe as waters, and righteousnesse as a mightie streame. Have yee offered unto mee sacrifices and offerings in the wildernesse fourtie yeeres, O house of Israel? But yee have borne the tabernacle of your Moloch, and Chiun your images, the starre of your god, which ye made to your selves. Therefore wil I cause you to go into captivitie beyond Damascus, saith the LORD, whose Name is the God of hostes.

CHAPTER VI

The wantonnes of Israel,

WOE to them that are at ease in Zion, and trust in the mountaine of Samaria, which are named chiefe of the nations, to whom the house of Israel came. Passe ye unto Calneh, and see, and from thence go ye to Hemath the great: then goe downe to Gath of the Philistines: bee they better then these kingdomes? or their border greater then your border? Ye that put farre away the evil day, and cause the seat of violence to come neere: that lie upon beds of Yvorie, and stretch themselves upon their couches, and eate the lambes out of the flocke, and the calves out of the midst of the stall: that chaunt to the sound of the Viole, and invent to themselves instruments of musicke, like David: that drinke wine in bowles, and anoint themselves with the chiefe ointments: but they are not grieved for the affliction of Ioseph.

shalhe plagued with desolation,

Therefore now shall they goe captive, with the first that goe captive, and the banquet of them that stretched themselves, shalbe removed. The Lord God hath sworne by himselfe, saith the Lord the God of hostes, I abhorre the excellencie of Iacob, and hate his palaces: therefore wil I deliver up the citie, with all that is therein. And it shall come to passe, if there remaine tenne men in one house, that they shall die. And a mans uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house; Is there yet any with thee? and hee shall say, No. Then shall he say, Holde thy tongue: for wee may not make mention of the Name of the Lord. For beholde, the Lord commandeth, and hee will smite the great house with breaches, and the little house with clefts.

and their incorrigihlenes.

Shall horses runne upon the rocke? wil one plow there with oxen? for ye have turned iudgement into gall, and the fruite of righteousnesse into hemlocke. Yee which reioyce in a thing of nought, which say, Have we not taken to us hornes by our owne strength? But beholde, I wil raise up against you a nation, O house of Israel, saith the Lord, the God of hostes, and they shall afflict you from the entring in of Hemath, unto the river of the wildernesse.

CHAPTER VII

The iudgements of the grashoppers,

THUS hath the Lord God shewed unto me, and behold, he formed grassehoppers in the beginning of the shooting up of the latter grouth: and loe, it was the latter grouth after the kings mowings. And it came to passe, that when they had

made an ende of eating the grasse of the land, then I said; O Lord God, forgive, I beseech thee, by whom shal Iacob arise? for he is small. The Lord repented for this. It shall not be, saith the Lord.

and of the fire, are diverted by the prayer of Amos.

Thus hath the Lord God shewed unto me; and behold, the Lord God called to contend by fire, and it devoured the great deepe, and did eate up a part. Then said I, O Lord God, cease, I beseech thee, by whom shal Iacob arise? for he is small. The Lord repented for this. This also shall not bee, saith the Lord God.

By the wall of a plumb-line, is signified the reiection of Israel.

Thus hee shewed mee, and behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand. And the Lord said unto mee, Amos, what seest thou? And I sayd, A plumb-line. Then sayd the Lord, Behold, I will set a plumb-line in the midst of my people Israel, I will not againe passe by them any more. And the high places of Isaac shall be desolate, and the Sanctuaries of Israel shalbe laide waste: and I will rise against the house of Ieroboam with the sword.

Amaziah complaineth of Amos.

Then Amaziah the Priest of Beth-el sent to Ieroboam king of Israel, saying; Amos hath conspired against thee in the midst of the house of Israel: the land is not able to beare all his words. For thus Amos saith, Ieroboam shall die by the sword, and Israel shall surely be led away captive, out of their owne land. Also Amaziah said unto Amos, O thou Seer, goe, flee thee away into the land of Iudah, and there eate bread, and prophecie there. But prophecie not againe any more at Beth-el: for it is the Kings Chappell, and it is the Kings Court.

Amos sheweth his calling,

Then answered Amos, and sayde to Amaziah; I was no Prophet, neither was I a Prophets sonne, but I was an heardman, and a gatherer of Sycomore fruit. And the Lord tooke me as I followed the flocke, and the Lord said unto me, Goe, prophecie unto my people Israel.

and Amaziahs iudgement.

Now therefore heare thou the worde of the Lord; Thou sayest, Prophecie not against Israel, and drop not thy word against the house of Isaac. Therfore thus sayth the Lord; Thy wife shall be an harlot in the city, and thy sonnes and thy daughters shall fall by the sword, and thy land shall be divided by line: and thou shalt die in a polluted land, and Israel shall surely goe into captivitie foorth of his land.

CHAPTER VIII

By a basket of Summer fruite, is shewed the propinquitie of Israels end.

THUS hath the Lord God shewed unto me, and beholde, a basket of Summer fruit. And he said, Amos, what seest thou? And I sayde, A basket of Summer fruite. Then said the Lord unto mee, The ende is come upon my people of Israel; I will not againe passe by them any more. And the songs of the Temples shalbe howlings in that day, sayth the Lord God: there shall be many dead bodies in every place, they shall cast them foorth with silence.

Oppression is reproved.

Heare this, O ye that swallow up the needy, even to make the poore of the land to faile, saying, When will the newe Moone be gone, that we may sell corne? and the Sabbath, that wee may set forth wheat, making the Ephah small, and the shekel great, and falsifying the balances by deceit? that wee may buy the poore for silver, and the needie for a paire of shoes; yea, and sell the refuse of the wheate? The Lord hath sworne by the excellencie of Iacob, Surely I will never forget any of their workes. Shall not the land tremble for this, and every one mourne that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt. And it shall come to passe in that day, saith the Lord God, that I will cause the Sunne to go downe at noone, and I will darken the earth in the cleare day. And I will turne your feasts into mourning, and all your songs into lamentation, and I will bring up sackcloth upon all loynes, and baldnesse upon every head: and I will make it as the mourning of an onely sonne, and the end thereof as a bitter day.

A famine of the word threatned.

Behold, the daies come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from Sea to Sea, and from the North even to the East they shall runne to and fro, to seeke the worde of the Lord, and shall not finde it. In that day shall the faire virgines and young men faint for thirst. They that sweare by the sinne of Samaria, and say, Thy God, O Dan, liveth, and the manner of Beer-sheba liveth, even they shall fall, and never rise up againe.

CHAPTER IX

The certeintie of the desolation.

I SAW the Lord standing upon the altar, and he said, Smite the lintell of the doore, that the posts may shake: and cut them in the head all of them, and I will slay the last of them with the sword: hee that fleeth of them, shall not flee away, and he

that escapeth of them, shall not be delivered. Though they digge into hell, thence shall mine hand take them: though they clime up to heaven, thence will I bring them downe. And though they hide themselves in the top of Carmel, I will search and take them out thence, and though they be hid from my sight in the bottome of the Sea, thence will I commaund the serpent, and he shall bite them. And though they goe into captivitie before their enemies, thence will I commaund the sword, and it shall slay them: and I will set mine eyes upon them for evill, and not for good. And the Lord God of hostes is he that toucheth the land, and it shall melt, and all that dwelleth therein shall mourne, and it shall rise up wholly like a flood, and shall be drowned as by the flood of Egypt. It is he that buildeth his stories in the heaven, and hath founded his troupe in the earth, he that calleth for the waters of the Sea, and powreth them out upon the face of the earth: the Lord is his name. Are yee not as children of the Ethiopians unto me, O children of Israel, saith the Lord? have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir? Behold, the eyes of the Lord God are upon the sinfull kingdome, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Iacob, saith the Lord. For loe, I will commaund, and I will sift the house of Israel among all nations, like as corne is sifted in a sieve, yet shall not the least graine fall upon the earth. All the sinners of my people shall die by the sword, which say: The evill shall not overtake nor prevent us.

The restoring of the Tabernacle of David.

In that day will I raise up the tabernacle of David, that is fallen, and close up the breaches thereof, and I will raise up his ruines, and I will build it as in the dayes of old; that they may possesse the remnant of Edom, and of all the heathen; which are called by my name, saith the Lord that doth this. Behold, the daies come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seede, and the mountaines shall drop sweete wine, and all the hils shall melt. And I will bring againe the captivitie of my people of Israel: and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drinke the wine thereof: they shall also make gardens, and eate the fruite of them. And I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord thy God.

OBADIAH

The destruction of Edom,

THE vision of Obadiah: Thus saith the Lord God, concerning Edom; Wee have heard a rumour from the Lord, and an ambassador is sent among the heathen: Arise yee, and let us rise up against her in battell. Behold, I have made thee small among the heathen: thou art greatly despised.

for their pride,

The pride of thine heart hath deceived thee: thou that dwellest in the clefts of the rocke, Whose habitation is high, that saith in his heart; Who shall bring me downe to the ground? Though thou exalt thy selfe as the eagle, and though thou set thy nest among the starres, thence will I bring thee downe, saith the Lord. If theeves came to thee, if robbers by night (how art thou cut off?) would they not have stollen til they had enough? if the grape gatherers came to thee, would they not leave some grapes? How are the things of Esau searched out? how are his hid things sought up? All the men of thy confederacie have brought thee even to the border: the men that were at peace with thee, have deceived thee, and prevailed against thee: they that eate thy bread have laide a wound under thee: there is none understanding in him. Shal I not in that day, saith the Lord, even destroy the wise men out of Edom, and understanding out of the mount of Esau? And thy mightie men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

and for their wrong unto Iacob.

For thy violence against thy brother Iacob shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stoodest on the other side, in the day that the strangers caried away captive his forces, and forreiners entred into his gates, and cast lots upon Ierusalem, even thou wast as one of them. But thou shouldest not have looked on the day of thy brother in the day that hee became a stranger, neither shouldest thou have reioyced over the children of Iudah in the day of their destruction: neither shouldest thou have spoken proudly in the day of distresse. Thou shouldest

not have entred into the gate of my people in the day of their calamitie: yea, thou shouldest not have looked on their affliction in the day of their calamitie, nor have laid hands on their substance in the day of their calamitie. Neither shouldest thou have stood in the crosse way to cut off those of his that did escape, neither shouldest thou have delivered up those of his that did remaine in the day of distresse. For the day of the LORD is neere upon all the heathen: as thou hast done, it shall bee done unto thee, thy reward shall returne upon thine owne head. For as ye have drunke upon my holy mountaine, so shall all the heathen drinke continually: yea, they shall drinke, and they shall swallow downe, and they shall bee as though they had not bene.

The salvation and victory of Iacob.

But upon mount Zion shall be deliverance, and there shall be holinesse, and the house of Iacob shall possesse their possessions. And the house of Iacob shall bee a fire, and the house of Ioseph a flame, and the house of Esau for stubble, and they shall kindle in them and devoure them, and there shall not be any remaining of the house of Esau, for the LORD hath spoken it. And they of the South shall possesse the mount of Esau, and they of the plaine, the Philistines: and they shall possesse the fields of Ephraim, and the fields of Samaria, and Beniamin shall possesse Gilead. And the captivitie of this hoste of the children of Israel shall possesse that of the Canaanites even unto Zarephath, and the captivitie of Ierusalem which is in Sepharad, shall possesse the cities of the South. And Saviours shall come up on mount Zion to iudge the mount of Esau, and the kingdome shall be the LORDS.

IONAH

CHAPTER I

Ionah sent to Nineveh, fleeth to Tarshish.

OW the word of the LORD came unto Ionah the sonne of Amittai, saying, Arise, goe to Nineveh that great citie, and cry against it: for their wickednes is come up before me. But Ionah rose up to flee unto Tarshish, from the presence of the LORD, and went downe to Ioppa, and he found a ship going to Tarshish: so he payed the fare thereof, and went downe into it, to goe with them unto Tarshish from the presence of the LORD.

He is hewrayed by a tempest,

But the LORD sent out a great winde into the sea, and there was a mightie tempest in the sea, so that the ship was like to be broken. Then the Mariners were afraid, and cried every man unto his god, and cast foorth the wares that were in the ship, into the sea, to lighten it of them: but Ionah was gone downe into the sides of the ship, and hee lay, and was fast asleepe. So the shipmaster came to him, and said unto him; What meanest thou, O sleeper? Arise, call upon thy God, if so be that God wil thinke upon us, that we perish not. And they said every one to his fellow; Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Ionah. Then said they unto him, Tel us, we pray thee, for whose cause this evill is upon us: What is thine occupation? and whence commest thou? What is thy countrey? and of what people art thou? And hee said unto them, I am an Hebrew, and I feare the LORD the God of heaven, which hath made the sea, and the dry land. Then were the men exceedingly afraid, and saide unto him; Why hast thou done this? (for the men knew that he fled from the presence of the LORD, because he had told them.)

throwen into the sea,

Then said they unto him, What shall we doe unto thee, that the sea may be calme unto us? (for the sea wrought and was tempestuous.) And he said unto them, Take me up, and cast mee foorth

into the sea; so shall the sea be calme unto you: for I know that for my sake this great tempest is upon you. Neverthelesse the men rowed hard to bring it to the land, but they could not: for the sea wrought, and was tempestuous against them. Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, We beseech thee, let us not perish for this mans life, and lay not upon us, innocent blood: for thou, O LORD, hast done as it pleased thee. So they tooke up Ionah, and cast him foorth into the sea, and the sea ceased from her raging. Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vowes.

and swallowed by a fish.

Now the LORD had prepared a great fish to swallow up Ionah, and Ionah was in the belly of the fish three dayes, and three nights.

CHAPTER II

The prayer of Ionah.

THEN Ionah prayed unto the LORD his God, out of the fishes belly, and said,

I CRIED by reason of mine affliction unto the LORD,
And hee heard mee;
Out of the belly of hell cried I,
And thou heardest my voyce.
For thou hadst cast mee into the deepe, in the middest of the Seas,
And the floods compassed me about:
All thy billowes and thy waves passed over me.
Then I said, I am cast out of thy sight;
Yet I will looke againe toward thy holy Temple.
The waters compassed mee about even to the soule;
The depth closed mee round about;
The weedes were wrapt about my head.
I went downe to the bottomes of the mountaines:
The earth with her barres was about me for ever:
Yet hast thou brought up my life from corruption, O LORD my God.
When my soule fainted within mee, I remembred the Lord,
And my prayer came in unto thee, into thine holy Temple.
They that observe lying vanities,
Forsake their owne mercy.
But I wil sacrifice unto thee with the voice of thanksgiving,
I will pay that that I have vowed:
Salvation is of the LORD.

Hee is delivered from the fish.

And the LORD spake unto the fish, and it vomited out Ionah upon the drie land.

CHAPTER III

CHAPTER III

Ionah sent againe, preacheth to the Ninevites.

AND the word of the LORD came unto Ionah the second time, saying; Arise, goe unto Nineveh that great citie, and preach unto it the preaching that I bid thee. So Ionah arose and went unto Nineveh, according to the word of the LORD: now Nineveh was an exceeding great citie of three dayes iourney. And Ionah began to enter into the citie a dayes iourney, and hee cryed, and said; Yet fourtie dayes, and Niniveh shalbe overthrowen.

Upon their repentance,

So the people of Nineveh beleeved God, and proclaimed a fast, and put on sackecloth from the greatest of them even to the least of them. For word came unto the King of Nineveh, and he arose from his throne, and he laid his robe from him and covered him with sackcloth, and sate in ashes. And he caused it to be proclaimed and published through Nineveh (by the decree of the King and his nobles) saying; Let neither man nor beast, herd nor flocke taste any thing; let them not feede, nor drinke water. But let man and beast be covered with sackecloth, and cry mightily unto God: yea, let them turne every one from his evill way, and from the violence that is in their hands. Who can tell if God will turne and repent, and turne away from his fierce anger, that we perish not?

God repenteth.

And God saw their workes, that they turned from their evill way, and God repented of the evill that hee had sayd, that he would doe unto them, and he did it not.

CHAPTER IIII

Ionah repining at Gods mercy,

BUT it displeased Ionah exceedingly, and he was very angry. And he prayed unto the LORD, and sayd, I pray thee, O LORD, was not this my saying, when I was yet in my countrey? Therefore I fledde before unto Tarshish: for I knew that thou art a gracious God, and mercifull, slow to anger, and of great kindnesse, and repentest thee of the evill. Therefore now, O LORD, Take, I beseech thee, my life from me; for it is better for me to die then to live.

is reprooved by the type of a Gourd.

Then said the LORD, Doest thou well to be angry? So Ionah went out of the citie, and sate on the East side of the city, and there made him a boothe, and sate under it in the shadow, till hee might see what would become of the citie. And the LORD God prepared a gourd, and made it to come up over Ionah, that it might be a shadow over his head, to deliver him from his griefe.

So Ionah was exceeding glad of the gourd. But God prepared a worme when the morning rose the next day, and it smote the gourd that it withered. And it came to passe when the Sunne did arise, that God prepared a vehement East wind; and the Sunne beat upon the head of Ionah, that hee fainted, and wished in himselfe to die, and said, it is better for me to die, then to live. And God said to Ionah, Doest thou well to be angry for the gourd? and he said, I doe well to be angry, even unto death. Then said the LORD, Thou hast had pitie on the gourde, for the which thou hast not laboured, neither madest it grow, which came up in a night, and perished in a night: and should not I spare Nineveh that great citie, wherein are more then sixscore thousand persons, that cannot discerne betweene their right hand and their left hand, and also much cattell?

MICAH

CHAPTER I

THE word of the LORD that came to Micah the Morasthite in the dayes of Iotham, Ahaz, and Hezekiah Kings of Iudah, which hee saw concerning Samaria and Ierusalem. Heare all ye people, hearken O earth, and all that therein is, and let the Lord GOD be witnesse against you, the Lord from his holy temple. For behold, the LORD commeth forth out of his place, and will come downe and tread upon the high places of the earth. And the mountaines shall be molten under him, and the valleis shall be cleft: as waxe before the fire, and as the waters that are powred downe a steepe place. For the transgression of Iacob is all this, and for the sinnes of the house of Israel: What is the transgression of Iacob? Is it not Samaria? and what are the high places of Iudah? are they not Ierusalem? Therfore I will make Samaria as an heape of the field, and as plantings of a vineyard; and I will powre downe the stones therof into the valley, and I will discover the foundations thereof. And all the graven images thereof shall be beaten to pieces, and all the

Micah sheweth the wrath of God against Iacob, for idolatry.

CHAPTER I

hires thereof shall be burnt with the fire, and all the idoles therof will I lay desolate: for she gathered it of the hire of an harlot, and they shall returne to the hire of an harlot. Therfore I wil waile and houle, I will goe stript and naked: I will make a wailing like the dragons, and mourning as the owles. For her wound is incurable, for it is come unto Iudah: he is come unto the gate of my people, even to Ierusalem.

Hee exhorteth to mourning.

Declare yee it not at Gath, weepe yee not at all: In the house of Aphrah[1] rowle thy selfe in the dust. Passe yee away thou inhabitant of Saphir, having thy shame naked; the inhabitant of Zaanan came not forth in the mourning of Beth-ezel, he shall receive of you his standing. For the inhabitant of Maroth waited carefully for good, but evill came downe from the LORD unto the gate of Ierusalem. O thou inhabitant of Lachish, bind the charet to the swift beast: she is the beginning of the sinne to the daughter of Zion: for the transgressions of Israel were found in thee. Therfore shalt thou give presents to Moresheth-Gath: the houses of Achzib[2] shalbe a lie to the kings of Israel. Yet wil I bring an heire unto thee, O inhabitant of Mareshah: he shall come unto Adullam, the glory of Israel. Make thee bald, and polle thee for thy delicate children, enlarge thy baldnesse as the Eagle, for they are gone into captivitie from thee.

CHAPTER II

Against oppression.

WOE to them that devise iniquitie, and worke evill upon their beds: when the morning is light, they practise it, because it is in the power of their hand. And they covet fields and take them by violence: and houses, and take them away: so they oppresse a man and his house, even a man and his heritage. Therefore thus saith the LORD, Behold, against this familie doe I devise an evill, from which ye shall not remove your necks, neither shall ye goe haughtily: for this time is evill.

A lamentation.

In that day shall one take up a parable against you, and lament with a dolefull lamentation, and say, We be utterly spoiled: hee hath changed the portion of my people: how hath he removed it from me? turning away hee hath divided our fields. Therefore thou shalt have none that shall cast a cord by lot in the Congregation of the LORD. Prophecie ye not, say they, to them that prophecie: they shall not prophecie to them, that they shall not take shame.

O thou that art named the house of Iacob, is the Spirit of the

[1] That is, dust. [2] That is, a lie.

LORD straitned? are these his doings? doe not my words do good to him that walketh uprightly? Even of late, my people is risen up as an enemie: ye pull off the robe with the garment, from them that passe by securely, as men averse from warre. The women of my people have ye cast out from their pleasant houses, from their children have ye taken away my glory for ever. Arise ye and depart, for this is not your rest: because it is polluted, it shall destroy you even with a sore destruction. If a man walking in the spirit and falshood, doe lie, saying, I will prophecie unto thee of wine and of strong drinke, he shall even bee the prophet of this people.

A reproofe of iniustice and idolatrie.

I will surely assemble, O Iacob, all of thee: I will surely gather the remnant of Israel, I will put them together as the sheepe of Bozrah, as the flocke in the midst of their fold: they shall make great noise by reason of the multitude of men. The breaker is come up before them: they have broken up and have passed through the gate, and are gone out by it, and their king shal passe before them, and the LORD on the head of them.

A promise of restoring Iacob.

CHAPTER III

AND I said, Heare, I pray you, O heads of Iacob, and ye princes of the house of Israel: is it not for you to know iudgement? who hate the good and love the evill, who plucke off their skinne from off them, and their flesh from off their bones. Who also eate the flesh of my people, and flay their skinne from off them, and they breake their bones, and chop them in pieces, as for the pot, and as flesh within the cauldron. Then shall they cry unto the LORD, but he will not heare them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

The crueltie of the Princes.

Thus saith the LORD concerning the Prophets that make my people erre, that bite with their teeth and crie; Peace: and he that putteth not into their mouths, they even prepare warre against him: therefore night shall be unto you, that yee shall not have a vision, and it shall be darke unto you, that yee shall not divine, and the Sunne shall goe downe over the Prophets, and the day shall be darke over them. Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips, for there is no answere of God.

The falshood of the Prophets.

But truely I am full of power by the spirit of the LORD, and of iudgment and of might, to declare unto Iacob his transgression, and to Israel his sinne. Heare this, I pray you, yee heads of the

The security of them both.

CHAPTER III

house of Iacob, and princes of the house of Israel, that abhorre iudgement and pervert all equitie. They build up Zion with blood, and Ierusalem with iniquitie. The heads thereof iudge for reward, and the priests thereof teach for hyre, and the Prophets thereof divine for money: yet will they leane upon the LORD, and say; Is not the LORD among us? none evill can come upon us. Therefore shall Zion for your sake be plowed as a field, and Ierusalem shal become heapes, and the mountaine of the house, as the high places of the forrest.

CHAPTER IIII

The Glory,

BUT in the last dayes it shal come to passe, that the mountaine of the house of the LORD shall be established in the top of the mountaines, and it shalbe exalted above the hilles, and people shall flow unto it. And many nations shall come, and say; Come, and let us goe up to the mountaine of the LORD, and to the house of the God of Iacob, and he will teach us of his wayes, and wee will walke in his pathes: for the Law shall goe foorth of Zion, and the word of the LORD from Ierusalem.

Peace,

And he shall iudge among many people, and rebuke strong nations afarre off, and they shall beate their swords into plowshares, and their speares into pruning-hookes: nation shall not lift up a sword against nation, neither shall they learne warre any more. But they shall sit every man under his Vine, and under his figgetree, and none shal make them afraid: for the mouth of the LORD of hostes hath spoken it. For all people will walke every one in the name of his god, and we will walke in the Name of the LORD our God for ever and ever. In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted. And I will make her that halted, a remnant; and her that was cast farre off, a strong nation; and the LORD shall reigne over them, in Mount Zion from hencefoorth, even for ever.

Kingdome,

And thou, O towre of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion, the kingdome shall come to the daughter of Ierusalem. Now why doest thou cry out alowd? is there no king in thee? is thy counseller perished? for pangs have taken thee, as a woman in travell. Bee in paine and labour to bring forth, O daughter of Zion, like a woman in travell: for now shalt thou goe foorth out of the citie, and thou shalt dwel in the field, and thou shalt go even to Babylon: there shalt thou be delivered: there the LORD shall redeeme thee from the hand of thine enemies.

Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the LORD, neither understand they his counsell: for hee shall gather them as the sheaves into the floore. Arise and thresh, O daughter of Zion: for I will make thine horne yron, and I will make thy hooves brasse, and thou shalt beat in pieces many people: and I will consecrate their gaine unto the LORD, and their substance unto the Lord of the whole earth.

CHAPTER IIII

and Victorie of the Church.

CHAPTER V

NOW gather thy selfe in troupes, O daughter of troupes: he hath laid siege against us: they shal smite the Iudge of Israel with a rod upon the cheeke. But thou Beth-leem Ephratah, though thou bee little among the thousands of Iudah, yet out of thee shall he come foorth unto mee, that is to be ruler in Israel: whose goings foorth have bene from of old, from everlasting. Therefore will hee give them up, untill the time that shee which travaileth, hath brought forth: then the remnant of his brethren shall returne unto the children of Israel.

The birth of Christ.

And he shall stand and feed in the strength of the LORD, in the Maiestie of the Name of the LORD his God, and they shall abide: for now shall he be great unto the ends of the earth. And this man shall bee the peace when the Assyrian shall come into our land: and when hee shall tread in our palaces, then shall we raise against him seven Shepheards, and eight principall men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall hee deliver us from the Assyrian, when he commeth into our land, and when hee treadeth within our borders. And the remnant of Iacob shall be in the midst of many people, as a dew from the LORD, as the showres upon the grasse that tarieth not for man, nor waiteth for the sonnes of men.

His Kingdome.

And the remnant of Iacob shal be among the Gentiles in the middest of many people, as a Lyon among the beasts of the forrest, as a yong Lyon among the flockes of sheepe: who if he goe through, both treadeth downe, and teareth in pieces, and none can deliver. Thine hand shall be lift up upon thine adversaries, and all thine enemies shalbe cut off. And it shall come to passe in that day, sayth the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy charets. And I will cut off the cities of thy land, and throw downe all thy strong holdes. And I will cut off witchcrafts out of thine hand,

His conquest.

CHAPTER V

and thou shalt have no more Southsayers. Thy graven images also will I cut off, and thy standing images out of the midst of thee: and thou shalt no more worship the worke of thine hands. And I will plucke up thy groves out of the middest of thee: so will I destroy thy cities. And I will execute vengeance in anger, and furie upon the heathen, such as they have not heard.

CHAPTER VI

Gods controversie for unkindnesse,

HEARE yee now what the LORD saith, Arise, contend thou before the mountaines, and let the hilles heare thy voice. Heare yee, O mountaines, the LORDS controversie, and ye strong foundations of the earth: for the LORD hath a controversie with his people, and he will pleade with Israel. O my people, what have I done unto thee, and wherein have I wearied thee? testifie against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants, and I sent before thee Moses, Aaron and Miriam. O my people, remember now what Balak king of Moab consulted, and what Balaam the sonne of Beor answered him from Shittim unto Gilgal, that yee may know the righteousnesse of the LORD.

for ignorance,

Wherewith shall I come before the LORD, and bow my selfe before the high God? shall I come before him with burnt offerings, with calves of a yeere olde? Will the LORD be pleased with thousands of rammes, or with tenne thousands of rivers of oyle? shall I give my first borne for my transgression, the fruit of my body for the sinne of my soule? Hee hath shewed thee, O man, what is good; and what doeth the LORD require of thee, but to do iustly, and to love mercy, and to walke humbly with thy God? The LORDS voice cryeth unto the citie, and the man of wisedome shall see thy Name: heare ye the rodde, and who hath appointed it.

for iniustice,

Are there yet the treasures of wickednesse in the house of the wicked, and the scant measure that is abominable. Shall I count them pure with the wicked balances, and with the bag of deceitfull weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitfull in their mouth. Therefore also will I make thee sicke in smiting thee, in making thee desolate, because of thy sinnes. Thou shalt eate, but not be satisfied, and thy casting downe shall be in the midst of thee, and thou shalt take holde, but shalt not deliver: and that which thou deliverest, will I give up to the sword. Thou shalt sow, but thou shalt not reape: thou shalt

tread the olives, but thou shalt not anoint thee with oile; and sweet wine, but shalt not drinke wine.

and for idolatry.

For the statutes of Omri are kept, and all the workes of the house of Ahab, and ye walke in their counsels, that I should make thee a desolation, and the inhabitants thereof an hissing: therefore yee shall beare the reproch of my people.

CHAPTER VII

The Church complaining of her small number,

WOE is mee, for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eate: my soule desired the first ripe fruit. The good man is perished out of the earth, and there is none upright among men: they all lie in waite for blood: they hunt every man his brother with a net.

and the generall corruption,

That they may doe evill with both hands earnestly, the prince asketh, and the iudge asketh for a reward: and the great man, he uttereth his mischievous desire: so they wrap it up. The best of them is as a brier: the most upright is sharper then a thorne hedge: the day of thy watchmen, and thy visitation commeth; now shall be their perplexitie.

putteth her confidence, not in man but in God.

Trust yee not in a friend, put ye not confidence in a guide: keepe the doores of thy mouth from her that lyeth in thy bosome. For the sonne dishonoureth the father: the daughter riseth up against her mother: the daughter in law against her mother in law; a mans enemies are the men of his owne house. Therefore I will looke unto the LORD: I will waite for the God of my salvation: my God will heare me.

She triumpheth over her enemies.

Reioyce not against mee, O mine enemie: When I fall, I shall arise; when I sit in darknes, the LORD shall be a light unto me. I will beare the indignation of the LORD, because I have sinned against him, untill he plead my cause, and execute iudgement for me: he will bring me forth to the light, and I shall behold his righteousnesse. Then she that is mine enemie shall see it, and shame shall cover her which said unto mee; Where is the LORD thy God? mine eyes shall behold her: now shall she bee troden downe, as the myre of the streets. In the day that thy walles are to be built, in that day shall the decree bee farre removed. In that day also he shal come even to thee from Assyria, and from the fortified cities, and from the fortresse even to the river, and from Sea to Sea, and from mountaine to mountaine; notwithstanding the land shall be desolate because of them that dwell therein, for the fruite of their doings.

CHAPTER VII

God comforteth her by promises,

Feede thy people with thy rod, the flocke of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feede in Bashan and Gilead, as in the dayes of old. According to the dayes of thy comming out of the land of Egypt will I shew unto him mervailous things.

by confusion of the enemies,

The nations shall see, and be confounded at all their might: they shall lay their hand upon their mouth: their eares shall be deafe. They shall licke the dust like a serpent, they shall move out of their holes like wormes of the earth: they shall be afraid of the LORD our God, and shall feare because of thee. Who is a God like unto thee, that pardoneth iniquitie, and passeth by the transgression of the remnant of his heritage? hee retaineth not his anger for ever, because he delighteth in mercy. He wil turne againe, he will have compassion upon us: he will subdue our iniquities, and thou wilt cast all their sinnes into the depths of the Sea. Thou wilt performe the trueth to Iacob, and the mercy to Abraham, which thou hast sworne unto our fathers from the dayes of old.

and by his mercies.

NAHUM

CHAPTER I

The Maiestie of God, in goodnesse to his people, and severitie against his enemies.

THE burden of Nineveh. The book of the vision of Nahum the Elkoshite. God is ielous, and the LORD revengeth: the LORD revengeth, and is furious, the LORD wil take vengeance on his adversaries, and he reserveth wrath for his enemies. The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlewind, and in the storme, and the clouds are the dust of his feete. He rebuketh the sea, and maketh it drie, and drieth up all the rivers: Bashan languisheth, and Carmel, and the floure of Lebanon languisheth. The mountaines quake at him, and the hilles melt, and the earth is burnt at his presence, yea the world and all that dwell therein. Who can stand before his indignation? and who can abide in the fiercenesse of his anger? his furie is powred out like fire, and the rocks are throwen downe

by him. The LORD is good, a strong hold in the day of trouble, and he knoweth them that trust in him. But with an overrunning flood he will make an utter ende of the place thereof, and darkenesse shall pursue his enemies. What doe ye imagine against the LORD? he will make an utter ende: affliction shall not rise up the second time. For while they be folden together as thornes, and while they are drunken as drunkards, they shall be devoured as stubble fully drie. There is one come out of thee, that imagineth evill against the LORD: a wicked counseller. Thus saith the LORD, Though they be quiet, and likewise many, yet thus shall they be cut downe, when he shall passe through: though I have afflicted thee, I will afflict thee no more. For now will I breake his yoke from off thee, and will burst thy bonds in sunder. And the LORD hath given a commandement concerning thee, that no more of thy name be sowen: out of the house of thy gods will I cut off the graven image, and the molten image, I wil make thy grave, for thou art vile. Behold upon the mountaines the feete of him that bringeth good tidings, that publisheth peace. O Iudah keepe thy solemne feasts, performe thy vowes: for the wicked shall no more passe through thee, he is utterly cut off.

CHAPTER II

The fearefull and victorious armies of God, against Nineveh.

HE that dasheth in pieces is come up before thy face: keep the munition, watch the way: make thy loines strong: fortifie thy power mightily. For the LORD hath turned away the excellencie of Iacob, as the excellencie of Israel: for the emptiers have emptied them out, and marred their vine branches. The shield of his mightie men is made red, the valiant men are in scarlet: the charets shall bee with flaming torches in the day of his preparation, and the firre trees shall bee terribly shaken. The charets shall rage in the streets, they shall iustle one against another in the broad wayes: they shall seeme like torches, they shall runne like the lightnings. Hee shall recount his worthies: they shall stumble in their walke: they shall make haste to the wal thereof, and the defence shall bee prepared. The gates of the rivers shall bee opened, and the palace shall bee dissolved. And Huzzab shall be led away captive, she shall be brought up, and her maids shall leade her as with the voyce of doves, tabring upon their breasts. But Nineveh is of olde like a poole of water: yet they shall flee away. Stand, stand shall they cry: but none shal looke backe. Take ye the spoyle of silver, take the spoile of golde: for there is none end of the store, and glory out of all the

CHAPTER II

pleasant furniture. Shee is emptie, and voide, and waste, and the heart melteth, and the knees smite together, and much paine is in all loynes, and the faces of them all gather blacknesse. Where is the dwelling of the Lions, and the feeding place of the yong Lions? where the Lion, even the olde Lion walked, and the Lions whelpe, and none made them afraid. The Lion did teare in pieces enough for his whelpes, and strangled for his Lionesses, and filled his holes with pray, and his dens with ravine. Behold, I am against thee, saith the LORD of hosts, and I will burne her charets in the smoke, and the sword shall devoure thy yong Lions, and I wil cut off thy pray from the earth, and the voice of thy messengers shall no more be heard.

CHAPTER III

The miserable ruine of Nineveh.

WOE to the bloody City, it is all full of lyes and robberie, the pray departeth not. The noise of a whip, and the noise of the rattling of the wheeles, and of the praunsing horses, and of the iumping charets. The horseman lifteth up both the bright sword, and the glittering speare, and there is a multitude of slaine, and a great number of carkeises: and there is none ende of their corpses: they stumble upon their corpses, because of the multitude of the whoredomes of the wel-favoured harlot, the mistresse of witchcrafts, that selleth nations through her whoredomes, and families through her witchcrafts. Behold, I am against thee, saith the LORD of hostes, and I will discover thy skirtes upon thy face, and I will shew the nations thy nakednesse, and the kingdomes thy shame. And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing stocke. And it shall come to passe, that all they that looke upon thee, shall flee from thee, and say; Nineveh is layde waste, who will bemoane her? whence shall I seeke comforters for thee? Art thou better then populous No, that was scituate among the rivers that had the waters round about it, whose rampart was the sea, and her wall was from the sea? Ethiopia and Egypt were her strength, and it was infinit, Put and Lubim were thy helpers. Yet was she caried away, she went into captivitie: her yong children also were dashed in pieces at the top of all the streetes: and they cast lots for her honourable men, and all her great men were bound in chaines. Thou also shalt be drunken: thou shalt bee hid, thou also shalt seeke strength because of the enemie. All thy strong holds shall be like fig trees with the first ripe figs: if they bee shaken, they shall even fall into the mouth of the eater. Beholde, thy people in the midst of thee are women: the gates of thy land shall be set

wide open unto thine enemies, the fire shall devoure thy barres. Draw thee waters for the siege: fortifie thy strong holdes, goe into clay, and tread the morter: make strong the bricke-kill. There shall the fire devoure thee: the sword shall cut thee off: it shall eate thee up like the cankerworme: make thy selfe many as the cankerworme, make thy selfe many as the locusts. Thou hast multiplied thy merchants above the starres of heaven; the cankerworme spoileth and flieth away. The crowned are as the locusts, and thy captains as the great grashoppers which campe in the hedges in the cold day: but when the Sunne ariseth, they flee away, and their place is not knowen where they are. Thy shepheards slumber, O king of Assyria: thy nobles shall dwell in the dust: thy people is scattered upon the mountaines, and no man gathereth them. There is no healing of thy bruise: thy wound is grievous: all that heare the bruit of thee, shall clap the hands over thee; for upon whom hath not thy wickednesse passed continually?

CHAPTER III

HABAKKUK

CHAPTER I

THE burden which Habakkuk the Prophet did see. O LORD, howe long shall I crie, and thou wilt not heare! even cry out unto thee of violence, and thou wilt not save? Why doest thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention. Therefore the Lawe is slacked, and iudgement doeth never goe foorth: for the wicked doeth compasse about the righteous: therfore wrong iudgement proceedeth.

Unto Habakkuk complaining of the iniquitie of the land,

Behold ye among the heathen, and regard, and wonder marveilously: for I wil worke a worke in your daies, which yee will not beleeve, though it be tolde you. For loe, I raise up the Caldeans, that bitter and hastie nation, which shall march through the breadth of the land, to possesse the dwelling places that are not theirs. They are terrible and dreadfull: their iudgement and

is shewed the fearefull vengeance by the Caldeans.

CHAPTER I

their dignity shal proceed of themselves. Their horses also are swifter then the leopards, and are more fierce then the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from farre, they shall flie as the Eagle that hasteth to eate. They shall come all for violence: their faces shall sup up as the East winde, and they shall gather the captivitie as the sand. And they shal scoffe at the Kings, and the Princes shall bee a scorne unto them: they shall deride every strong holde, for they shall heape dust and take it. Then shall his minde change, and he shall passe over, and offend, imputing this his power unto his God.

Hee complaineth, that vengeance should be executed by them who are farre worse.

Art thou not from everlasting, O LORD my God, mine Holy one? we shall not die: O LORD, thou hast ordained them for iudgement, and O mightie God, thou hast established them for correction. Thou art of purer eyes then to beholde evill, and canst not looke on iniquitie: wherefore lookest thou upon them that deale treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous then hee? and makest men as the fishes of the Sea, as the creeping things, that have no ruler over them. They take up all of them with the angle: they catch them in their net, and gather them in their dragge; therefore they reioyce and are glad. Therefore they sacrifice unto their net, and burne incense unto their drag: because by them their portion is fat, and their meat plenteous. Shall they therefore emptie their net, and not spare continually to slay the nations?

CHAPTER II

Unto Habakkuk, waiting for an answere, is shewed that he must waite by faith.

I WILL stand upon my watch, and set mee upon the towre, and will watch to see what he will say unto me, and what I shall answere when I am reproved. And the LORD answered me and said, Write the vision, and make it plaine upon tables, that he may runne that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tary, wait for it, because it will surely come, it wil not tary. Behold, his soule which is lifted up, is not upright in him; but the iust shall live by his faith.

The iudgement upon the Caldean for unsatiablenesse,

Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people: shal not all these take up a parable against him, and a tanting proverbe against him, and say; Woe to him that increaseth that which is not his: how long?

and to him that ladeth himselfe with thicke clay. Shall they not rise up suddenly that shall bite thee? and awake, that shall vexe thee? and thou shalt be for booties unto them? Because thou hast spoiled many nations, all the remnant of the people shal spoile thee: because of mens blood, and for the violence of the land, of the citie, and of all that dwell therein.

for covetousnesse,

Woe to him that coveteth an evill covetousnesse to his house, that he may set his nest on high, that hee may be delivered from the power of evill. Thou hast consulted shame to thy house, by cutting off many people, and hast sinned against thy soule. For the stone shall crie out of the wall, and the beame out of the timber shall answere it.

for crueltie,

Woe to him that buildeth a towne with blood, and stablisheth a citie by iniquitie. Behold, is it not of the LORD of hostes, that the people shall labour in the very fire, and the people shal wearie themselves for very vanitie? For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the Sea.

for drunkennesse,

Woe unto him that giveth his neighbour drinke: that puttest thy bottell to him, and makest him drunken also; that thou mayest looke on their nakednesse. Thou art filled with shame for glory: drinke thou also, and let thy foreskin bee uncovered: the cup of the LORDS right hand shall be turned unto thee, and shamefull spewing shalbe on thy glory. For the violence of Lebanon shall cover thee: and the spoile of beasts, which made them afraide, because of mens blood, and for the violence of the land, of the city, and of al that dwel therin.

and for idolatrie.

What profiteth the graven image, that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his worke, trusteth therin, to make dumbe idoles. Woe unto him that saith to the wood, Awake: to the dumbe stone, Arise, it shall teach: behold, it is layed over with gold and silver, and there is no breath at all in the middest of it. But the LORD is in his holy temple: let all the earth keepe silence before him.

CHAPTER III

A PRAYER of Habakkuk the prophet upon Sigionoth.

Habakkuk in his prayer, trembleth at Gods Maiestie.

O LORD, I have heard thy speach, and was afraide:
O LORD, revive thy worke in the midst of the yeeres,
In the midst of the yeeres make knowen;
In wrath remember mercy.
God came from Teman,
And the holy one from mount Paran. Selah.

CHAPTER III

His glory covered the heavens
And the earth was full of his praise.
And his brightnesse was as the light:
He had hornes comming out of his hand,
And there was the hiding of his power:
Before him went the pestilence,
And burning coales went forth at his feete.
He stood and measured the earth:
Hee beheld and drove asunder the nations,
And the everlasting mountaines were scattered,
The perpetuall hilles did bowe:
His wayes are everlasting.
I saw the tents of Cushan in affliction:
And the curtaines of the land of Midian did tremble.
Was the LORD displeased against the rivers?
Was thine anger against the rivers?
Was thy wrath against the Sea,
That thou didst ride upon thine horses,
And thy charets of salvation?
Thy bow was made quite naked
According to the oathes of the tribes, even thy word. Selah.
Thou didst cleave the earth with rivers.
The mountaines sawe thee, and they trembled:
The overflowing of the water passed by:
The deepe uttered his voyce,
And lift up his hands on high.
The Sunne and Moone stood still in their habitation:
At the light of thine arrowes they went,
And at the shining of thy glittering speare.
Thou didst march through the land in indignation,
Thou didst thresh the heathen in anger.
Thou wentest forth for the salvation of thy people,
Even for salvation with thine Anointed,
Thou woundedst the head out of the house of the wicked,
By discovering the foundation unto the necke. Selah.
Thou didst strike through with his staves the head of his villages:
They came out as a whirle-winde to scatter me:
Their reioycing was as to devoure the poore secretly.
Thou didst walke through the Sea with thine horses,
Through the heape of great waters.
When I heard, my belly trembled:
My lips quivered at the voice:

Rottennesse entred into my bones, and I trembled in my selfe, CHAPTER III
That I might rest in the day of trouble:
When hee commeth up unto the people, he wil invade them with his troupes.

The confidence of his faith.

Although the fig tree shall not blossome,
Neither shall fruite bee in the vines:
The labour of the Olive shall faile,
And the fields shal yeeld no meat,
The flocke shall be cut off from the folde,
And there shalbe no heard in the stalles:
Yet I will reioyce in the LORD:
I will ioy in the God of my salvation.
The LORD God is my strength,
And he will make my feet like hindes feet,
And he will make me to walke upon mine high places.

To the chiefe singer on my stringed instruments.

ZEPHANIAH

CHAPTER I

THE worde of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the sonne of Amariah, the sonne of Hizkiah, in the dayes of Iosiah, the sonne of Amon king of Iudah. I will utterly consume all things from off the land, saith the LORD. I will consume man and beast: I will consume the foules of the heaven and the fishes of the sea, and the stumbling blocks with the wicked, and I will cut off man from off the land, saith the LORD. I will also stretch out mine hand upon Iudah, and upon all the inhabitants of Ierusalem, and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests: and them that worship the hoste of heaven upon the house tops, and them that worship, and that sweare by the LORD, and that sweare by Malcham: and them that are turned backe from the LORD, and those that have not sought the LORD, nor enquired for

Gods severe iudgement against Iudah for divers sinnes.

CHAPTER I

him. Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice: he hath bid his ghests. And it shall come to passe in the day of the Lords Sacrifice, that I will punish the princes, and the kings children, and al such as are clothed with strange apparell. In the same day also wil I punish all those that leape on the threshold, which fill their masters houses with violence and deceit. And it shall come to passe in that day, saith the Lord, that there shall be the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hils. Howle yee inhabitants of Maktesh, for all the merchant people are cut downe: all they that beare silver are cut off. And it shall come to passe at that time, that I wil search Ierusalem with candles, and punish the men that are setled on their lees, that say in their heart, The Lord will not doe good, neither will he doe evill. Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabite them, and they shall plant Vineyards, but not drinke the wine thereof. The great day of the Lord is neere, it is neere, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distresse, a day of wastenesse and desolation, a day of darknesse and gloominesse, a day of cloudes and thicke darkenesse; a day of the trumpet and alarme against the fenced cities, and against the high towres. And I will bring distresse upon men, that they shall walke like blinde men, because they have sinned against the Lord, and their blood shall bee powred out as dust, and their flesh as the doung. Neither their silver nor their golde shall be able to deliver them in the day of the Lords wrath; but the whole land shall be devoured by the fire of his iealousie: for hee shall make even a speedy riddance of all them that dwell in the land.

CHAPTER II

An exhortation to repentance.

GATHER your selves together, yea gather together, O nation not desired. Before the decree bring foorth, before the day passe as the chaffe, before the fierce anger of the Lord come upon you, before the day of the Lords anger come upon you. Seeke ye the Lord all ye meeke of the earth, which have wrought his iudgement, seeke righteousnesse, seeke meeknesse: it may be, ye shall be hid in the day of the Lords anger.

For Gaza shall bee forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noone day, and Ekron shall be rooted

up. Woe unto the inhabitants of the sea coast: the nation of the Cherethites, the word of the LORD is against you: O Canaan, the land of the Philistines, I will even destroy thee, that there shal be no inhabitant. And the sea coast shall be dwellings and cottages for shepheards, and foldes for flockes. And the coast shall bee for the remnant of the house of Iudah, they shall feede thereupon, in the houses of Ashkelon shall they lie downe in the evening: for the LORD their God shall visite them, and turne away their captivitie.

CHAPTER II

The iudgement of the Philistines,

I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproched my people, and magnified themselves against their border. Therefore, as I live, saith the LORD of hostes the God of Israel, surely Moab shalbe as Sodom, and the children of Ammon as Gomorrah, even the breeding of netles, and salt pits, and a perpetuall desolation, the residue of my people shall spoile them, and the remnant of my people shall possesse them. This shall they have for their pride, because they have reproched and magnified themselves against the people of the LORD of hostes. The LORD will be terrible unto them: for he will famish all the gods of the earth, and men shall worship him, every one from his place, even all the Iles of the heathen.

Of Moab and Ammon,

Ye Ethiopians also, ye shalbe slaine by my sword. And he wil stretch out his hand against the North, and destroy Assyria, and wil make Nineveh a desolation, and dry like a wildernes. And flocks shall lie downe in the midst of her, all the beasts of the nations: both the Cormorant, and the Bitterne, shall lodge in the upper lintels of it: their voice shal sing in the windowes, desolation shall be in the thresholds: for he shall uncover the Cedar worke. This is the reioycing citie that dwelt carelessely, that said in her heart, I am, and there is none beside me: how is shee become a desolation, a place for beasts to lie downe in! every one that passeth by her, shall hisse and wagge his hand.

Of Ethiopia and Assyria.

CHAPTER III

WOE to her that is filthie and polluted, to the oppressing citie. She obeyed not the voice: she received not correction: she trusted not in the LORD: she drew not neere to her God. Her princes within her are roaring lyons; her Iudges are evening wolves, they gnaw not the bones till the morrow. Her prophets are light and treacherous persons: her priests have polluted the Sanctuarie, they have done violence to the Law. The iust LORD is in the middest thereof: he will not doe iniquitie:

A sharpe reproofe of Ierusalem for divers sinnes.

CHAPTER III

every morning doeth hee bring his iudgement to light, he faileth not: but the uniust knoweth no shame. I have cut off the nations: their towres are desolate, I made their streetes waste, that none passeth by: their cities are destroied, so that there is no man, that there is none inhabitant. I said, Surely thou wilt feare mee: thou wilt receive instruction: so their dwelling should not bee cut off, howsoever I punished them: but they rose early, and corrupted all their doings.

An exhortation to wait for the restauration of Israel:

Therefore waite ye upon mee, sayth the LORD, untill the day that I rise up to the pray: for my determination is to gather the nations, that I may assemble the kingdomes to powre upon them mine indignation, even all my fierce anger: for all the earth shalbe devoured with the fire of my iealousie. For then will I turne to the people a pure language, that they may all call upon the Name of the LORD, to serve him with one consent. From beyond the rivers of Ethiopia, my suppliants, even the daughter of my dispersed shal bring mine offring. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that reioyce in thy pride, and thou shalt no more be haughty because of mine holy mountaine. I will also leave in the middest of thee an afflicted and poore people: and they shall trust in the Name of the LORD. The remnant of Israel shall not doe iniquitie, nor speake lies: neither shall a deceitful tongue be found in their mouth: for they shall feede, and lie downe, and none shall make them afraid.

and to reioyce for their salvation by God.

Sing, O daughter of Zion: shout, O Israel: be glad and reioyce with all the heart, O daughter of Ierusalem. The LORD hath taken away thy iudgements, he hath cast out thine enemy: the King of Israel, even the LORD is in the middest of thee: thou shalt not see evill any more. In that day it shall be said to Ierusalem, Feare thou not: and to Zion, Let not thine hands be slacke. The LORD thy God in the midst of thee is mightie: hee will save, he will reioyce over thee with ioy: hee will rest in his love, hee will ioy over thee with singing. I will gather them that are sorrowfull for the solemne assembly, who are of thee, to whom the reproch of it was a burden. Behold, at that time I will undoe all that afflict thee, and I will save her that halteth, and gather her that was driven out, and I will get them praise and fame in every land, where they have beene put to shame. At that time will I bring you againe even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turne backe your captivitie before your eyes, saith the LORD.

HAGGAI

CHAPTER I

IN the second yeere of Darius the king, in the sixt moneth, in the first day of the moneth came the worde of the LORD by Haggai the Prophet unto Zerubbabel the sonne of Shealtiel, governour of Iudah, and to Iosuah the sonne of Iosedech the high priest, saying; Thus speaketh the LORD of hostes, saying; This people say, The time is not come, the time that the LORDS house should be built. Then came the word of the LORD by Haggai the prophet, saying; Is it time for you, O yee, to dwell in your sieled houses, and this house lie waste? Nowe therefore thus saith the LORD of hostes; Consider your wayes. Yee have sowen much and bring in litle: ye eate, but ye have not inough: yee drinke, but yee are not filled with drinke: yee cloth you, but there is none warme: and hee that earneth wages, earneth wages to put it into a bag with holes.

Haggai reproveth the people for neglecting the building of the house.

Thus saith the LORD of hostes, Consider your wayes. Goe up to the mountaine, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD. Ye looked for much, and loe it came to litle: and when yee brought it home, I did blow upon it: Why, saith the LORD of hostes? because of mine house that is waste, and yee runne every man unto his owne house. Therefore the heaven over you is stayed from dew, and the earth is staied from her fruite. And I called for a drought upon the land and upon the mountaines, and upon the corne, and upon the new wine, and upon the oyle, and upon that which the ground bringeth forth, and upon men, and upon cattell, and upon all the labour of the hands.

Hee inciteth them to the building.

Then Zerubbabel the sonne of Shealtiel, and Iosuah the sonne of Iosedech the high priest, with all the remnant of the people obeyed the voyce of the LORD their God, and the words of Haggai the Prophet (as the LORD their God had sent him) and the people did feare before the LORD. Then spake Haggai the LORDS mes-

He promiseth Gods assistance to them being forward.

CHAPTER I

senger in the LORDS message unto the people, saying; I am with you, saith the LORD. And the LORD stirred up the spirit of Zerubbabel the sonne of Shealtiel governour of Iudah, and the spirit of Iosuah the sonne of Iosedech the high priest, and the spirit of all the remnant of the people, and they came and did worke in the house of the LORD of hostes their God: in the foure and twentieth day of the sixt moneth, in the second yeere of Darius the King.

CHAPTER II

He incourageth the people to the worke, by promise of greater glory to the second Temple, then was in the first.

IN the seventh moneth, in the one and twentith day of the moneth, came the word of the LORD by the Prophet Haggai, saying; Speake now to Zerubbabel the sonne of Shealtiel, governour of Iudah, and to Iosuah the sonne of Iosedech the high priest, and to the residue of the people, saying, Who is left among you that sawe this house in her first glory? and how do ye see it now? Is it not in your eyes in comparison of it, as nothing? Yet now be strong, O Zerubbabel, saith the LORD, and bee strong, O Ioshua, sonne of Iosedech the high Priest, and be strong all ye people of the land, saith the LORD, and worke: (for I am with you, saith the LORD of hosts,) according to the word that I covenanted with you, when ye came out of Egypt, so my Spirit remaineth among you, Feare ye not. For thus saith the LORD of hosts, Yet once, it is a litle while, and I will shake the heavens, and the earth, and the sea, and the drie land. And I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the LORD of hosts. The silver is mine, and the gold is mine, saith the LORD of hosts. The glory of this latter house shal be greater then of the former, saith the LORD of hostes: and in this place will I give peace, saith the LORD of hostes.

In the type, of holy things and uncleane, hee sheweth their sinnes hindred the worke.

In the foure and twentieth day of the ninth moneth, in the second yeere of Darius, came the word of the LORD by Haggai the Prophet, saying, Thus saith the LORD of hosts, Aske now the priests concerning the law, saying, If one beare holy flesh in the skirt of his garment, and with his skirt doe touch bread or pottage, or wine, or oile, or any meate, shall it be holy? and the priests answered and said, No. Then said Haggai, If one that is uncleane by a dead body, touch any of these, shal it be uncleane? and the priests answered and said, It shalbe uncleane. Then answered Haggai, and said, So is this people, and so is this nation before me, saith the LORD, and so is every worke of their hands, and that which they offer there, is uncleane. And now I pray you consider from this day and upward, from before a stone was laid upon a

stone in the Temple of the LORD. Since those dayes were, when one came to an heape of twentie measures, there were but ten: when one came to the presse-fatte for to draw out fiftie vessels out of the presse, there were but twentie. I smote you with blasting, and with mildew, and with haile in all the labours of your hands: yet yee turned not to me, saith the LORD. Consider now from this day, and upward from the foure and twentieth day of the ninth moneth, even from the day that the foundation of the LORDS Temple was laid, consider it. Is the seed yet in the barne? yea, as yet the vine and the fig tree, and the pomegranate, and the Olive tree hath not brought foorth: from this day will I blesse you.

Gods promise to Zerubbabel.

And againe the worde of the LORD came unto Haggai in the foure and twentieth day of the moneth, saying, Speake to Zerubbabel governor of Iudah, saying, I wil shake the heavens and the earth. And I will overthrow the throne of kingdomes, and I will destroy the strength of the kingdomes of the heathen, and I will overthrow the charets, and those that ride in them, and the horses and their riders shall come downe, every one by the sword of his brother. In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts.

ZECHARIAH

CHAPTER I

Zechariah exhorteth to repentance.

N the eight moneth, in the seconde yeere of Darius, came the word of the LORD unto Zechariah, the sonne of Barachiah, the sonne of Iddo the Prophet, saying, The LORD hath bene sore displeased with your fathers. Therefore say thou unto them, Thus saith the LORD of hostes; Turne ye unto me, saith the LORD of hostes, and I will turne unto you, saith the LORD of hostes. Be ye not as your fathers, unto whom the former Prophets have cried, saying, Thus saith the LORD of hostes, Turne ye now from your evill wayes, and from your evil

CHAPTER I

doings: but they did not heare, nor hearken unto me, saith the LORD. Your fathers, where are they? and the Prophets, doe they live for ever? But my words and my statutes, which I commanded my servants the Prophets, did they not take holde of your fathers? and they returned and saide; Like as the LORD of hostes thought to doe unto us, according to our wayes, and according to our doings, so hath he dealt with us.

The vision of the horses.

Upon the foure and twentieth day of the eleventh moneth, which is the moneth Sebat, in the second yere of Darius, came the word of the LORD unto Zechariah, the sonne of Barachiah, the sonne of Iddo the Prophet, saying; I saw by night, and behold a man riding upon a red horse, and he stood among the mirtle trees that were in the bottome, and behinde him were there red horses, speckled and white. Then said I, O my Lord, what are these? And the Angel that talked with me, said unto me, I wil shew thee what these be. And the man that stood among the myrtle trees answered, and said, These are they, whom the LORD hath sent to walke to and fro through the earth. And they answered the Angel of the LORD that stood among the mirtle trees, and said, Wee have walked to and fro through the earth: and behold, all the earth sitteth still, and is at rest.

At the prayer of the Angel, comfortable promises are made to Ierusalem.

Then the Angel of the LORD answered, and said, O LORD of hosts, how long wilt thou not have mercie on Ierusalem, and on the cities of Iudah, against which thou hast had indignation these threescore and ten yeeres? And the LORD answered the Angel that talked with me, with good words, and comfortable words. So the Angel that communed with me, said unto me; Cry thou, saying; Thus saith the LORD of hosts, I am iealous for Ierusalem, and for Zion, with a great iealousie. And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the LORD, I am returned to Ierusalem with mercies: my house shall bee built in it, saith the LORD of hostes, and a line shalbe stretched forth upon Ierusalem. Cry yet, saying, Thus saith the LORD of hostes, My cities through prosperitie shall yet be spread abroad, and the LORD shall yet comfort Zion, and shall yet choose Ierusalem.

The vision of the foure hornes, and the foure Carpenters.

Then lift I up mine eyes, and saw, and behold foure hornes. And I said unto the Angel that talked with me; What be these? and he answered mee, These are the hornes which have scattered Iudah, Israel, and Ierusalem. And the LORD shewed mee foure carpenters. Then said I, What come these to doe? And hee spake, saying, These are the hornes which have scattered Iudah, so that no man did lift up his head: but these are come to fray

them, to cast out the hornes of the Gentiles, which lift up their horne over the land of Iudah to scatter it.

CHAPTER II

I LIFT up mine eyes againe, and looked, and behold, a man with a measuring line in his hand. Then said I, Whither goest thou? And hee said unto me, To measure Ierusalem, to see what is the breadth thereof, and what is the length thereof. And behold, the Angel that talked with me, went foorth, and another Angel went out to meete him: and said unto him, Run, speake to this young man, saying; Ierusalem shall be inhabited as townes without walles, for the multitude of men and cattell therein. For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

God in the care of Ierusalem sendeth to measure it.

Ho, ho, come foorth, and flee from the land of the North, saith the LORD: for I have spread you abroad as the foure windes of the heaven, sayth the LORD. Deliver thy selfe, O Zion, that dwellest with the daughter of Babylon. For thus sayth the LORD of hostes, After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you, toucheth the apple of his eye. For behold, I will shake mine hand upon them, and they shall bee a spoile to their servants: and yee shall know that the LORD of hostes hath sent me.

The redemption of Zion.

Sing and reioyce, O daughter of Zion: for loe, I come, and I will dwell in the middest of thee, sayth the LORD. And many nations shalbe ioyned to the LORD in that day, and shall be my people: and I will dwel in the middest of thee, and thou shalt know that the LORD of hostes hath sent me unto thee. And the LORD shall inherite Iudah his portion in the holy land, and shall choose Ierusalem againe. Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.

The promise of Gods presence.

CHAPTER III

AND he shewed me Ioshua the high Priest, standing before the Angel of the LORD, and Satan[1] standing at his right hand to resist him. And the LORD said unto Satan; The LORD rebuke thee, O Satan, even the LORD that hath chosen Ierusalem rebuke thee. Is not this a brand pluckt out of the fire? Now Ioshua was clothed with filthie garments, and stood before the Angel. And he answered, and spake unto those that stood

Under the type of Ioshua, the restauration of the Church.

[1] That is, an adversarie.

CHAPTER III

before him, saying, Take away the filthie garments from him. And unto him he said, Behold, I have caused thine iniquity to passe from thee, and I wil clothe thee with change of raiment. And I said, Let them set a faire mitre upon his head. So they set a faire mitre upon his head, and clothed him with garments, and the Angel of the LORD stood by. And the Angel of the LORD protested unto Ioshua, saying; Thus sayth the LORD of hosts, If thou wilt walke in my wayes, and if thou wilt keepe my charge, then thou shalt also iudge my House, and shalt also keepe my Courts, and I will give thee places to walke among these that stand by. Heare now, O Ioshua the high Priest, thou and thy fellowes that sit before thee: for they are men wondred at: for behold, I will bring foorth my servant the BRANCH. For behold the stone that I have layd before Ioshua: upon one stone shall be seven eyes, behold, I will engrave the graving thereof, saith the LORD of hostes, and I will remove the iniquitie of that land in one day. In that day, saith the LORD of hostes, shal ye call every man his neighbour under the vine and under the figge tree.

Christ the Branch is promised.

CHAPTER IIII

By the golden Candlesticke is foreshewed the good successe of Zerubbabels foundation.

AND the Angell that talked with me, came againe and waked me, as a man that is wakened out of his sleepe: and said unto mee, What seest thou? and I said, I have looked, and behold a candlesticke all of gold, with a bowle upon the top of it, and his seven lampes thereon, and seven pipes to the seven lampes, which were upon the top thereof. And two Olive trees by it, one upon the right side of the bowle, and the other upon the left side thereof. So I answered and spake to the Angell that talked with mee, saying: What are these, my Lord? Then the Angel that talked with me, answered and said unto me; Knowest thou not what these be? and I said; No, my Lord. Then hee answered and spake unto mee, saying; This is the word of the LORD unto Zerubbabel, saying; Not by might, nor by power, but by my spirit, saith the LORD of hostes. Who art thou, O great mountaine? before Zerubbabel thou shalt become a plaine, and he shall bring forth the head stone thereof with shoutings, crying; Grace, grace unto it. Moreover the word of the LORD came unto me, saying; The hands of Zerubbabel have layed the foundation of this house: his hands shall also finish it, and thou shalt know that the LORD of hostes hath sent me unto you. For who hath despised the day of small things? for they shall reioyce and shall see the plummet in the hand of Zerubbabel with those seven:

they are the eyes of the LORD, which run to and fro through the whole earth.

CHAPTER IIII

Then answered I, and said unto him; What are these two olive trees upon the right side of the candlesticke, and upon the left side thereof? And I answered againe and said unto him, What be these two olive branches, which through the two golden pipes emptie the golden oyle out of themselves? And hee answered mee and said; Knowest thou not what these be? and I said, No, my Lord. Then said he; These are the two annointed ones, that stand by the Lord of the whole earth.

By the two Olive trees the two anointed ones.

CHAPTER V

THEN I turned, and lift up mine eyes, and looked, and behold, a flying roule. And hee said unto mee, What seest thou? and I answered, I see a flying roule, the length thereof is twentie cubites, and the breadth thereof tenne cubites. Then said hee unto mee; This is the curse, that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side, according to it; and every one that sweareth shall be cut off as on that side, according to it. I will bring it forth, saith the LORD of hostes, and it shall enter into the house of the theefe, and into the house of him that sweareth falsely by my name: and it shall remaine in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.

By the flying rowle, is shewed the curse of Theeves and Swearers.

Then the Angell that talked with me, went forth and said unto me, Lift up now thine eyes, and see what is this that goeth forth. And I said, What is it? and hee said, This is an Ephah that goeth forth. Hee said moreover, This is their resemblance through all the earth. And behold, there was lift up a talent of lead: and this is a woman that sitteth in the midst of the Ephah. And he said, This is wickednesse, and he cast it into the midst of the Ephah, and he cast the weight of lead upon the mouth thereof. Then lift I up mine eyes, and looked, and behold, there came out two women, and the winde was in their wings (for they had wings like the wings of a storke) and they lift up the Ephah betweene the earth and the heaven. Then saide I to the Angel that talked with me, Whither do these beare the Ephah. And he said unto mee, To build it an house in the land of Shinar, and it shall be established, and set there upon her owne base.

By a woman pressed in an Ephah, the finall damnation of Babylon.

CHAPTER VI

The vision of the foure charets.

CHAPTER VI

AND I turned, and lift up mine eyes, and looked, and beholde, there came foure charets out from betweene two mountaines, and the mountaines were mountaines of brasse. In the first charet were red horses, and in the second charet, blacke horses. And in the third charet white horses, and in the fourth charet grisled and bay horses. Then I answered, and said unto the Angel that talked with mee, What are these, my LORD? And the Angel answered and said unto me, These are the foure spirits of the heavens, which go forth from standing before the Lord of all the earth. The blacke horses which are therin, goe forth into the North countrey, and the white goe forth after them, and the grisled goe forth toward the South countrey. And the baye went foorth, and sought to goe, that they might walke to and fro through the earth: and he said, Get ye hence, walke to and fro through the earth. So they walked to and fro through the earth. Then cried he upon me, and spake unto me, saying, Behold, these that goe toward the North countrey, have quieted my spirit, in the North countrey.

By the Crownes of Ioshua, is shewed the Temple and Kingdome of Christ the Branch.

And the word of the LORD came unto me, saying, Take of them of the captivitie, even of Heldai, of Tobijah, and of Iedaiah, which are come from Babylon, and come thou the same day, and go into the house of Iosiah the son of Zephaniah. Then take silver, and golde, and make crownes, and set them upon the head of Ioshua the sonne of Iosedech, the high priest. And speake unto him, saying, Thus speaketh the LORD of hostes, saying, Behold, the man whose name is the BRANCH, and he shall growe up out of his place, and he shal build the Temple of the LORD: even he shall build the temple of the LORD, and he shal beare the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne, and the counsell of peace shall bee betweene them both. And the crownes shall bee to Helem, and to Tobijah, and to Iedaiah, and to Hen the sonne of Zephaniah for a memoriall, in the Temple of the LORD. And they that are farre off, shall come and build in the Temple of the LORD, and ye shall knowe that the LORD of hosts hath sent me unto you. And this shall come to passe, if ye will diligently obey the voyce of the LORD your God.

CHAPTER VII

AND it came to passe in the fourth yeere of King Darius, that the word of the LORD came unto Zechariah in the fourth day of the ninth moneth, even in Chisleu. When they had sent unto the house of God, Sherezer and Regem-melech, and their men to pray before the LORD, and to speake unto the priestes, which were in the house of the LORD of hosts, and to the prophets, saying, Should I weepe in the fift moneth, separating my selfe, as I have done these so many yeeres?

The captives enquire of fasting.

Then came the word of the LORD of hosts unto me, saying, Speake unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fift and seventh moneth, even those seventy yeeres; did ye at all fast unto me, even to me? And when ye did eat, and when ye did drinke, did not ye eat for your selves, and drinke for your selves? Should yee not heare the wordes, which the LORD hath cried by the former Prophets, when Ierusalem was inhabited, and in prosperitie, and the cities thereof round about her, when men inhabited the South of the plaine?

Zechariah reproveth their fasting.

And the word of the LORD came unto Zechariah, saying; Thus speaketh the LORD of hostes, saying, Execute true iudgement, and shew mercie and compassions every man to his brother. And oppresse not the widow, nor the fatherlesse, the stranger, nor the poore, and let none of you imagine evill against his brother in your heart. But they refused to hearken, and pulled away the shoulder, and stopped their eares, that they should not heare. Yea, they made their hearts as an adamant stone, lest they should heare the Law, and the wordes which the LORD of hostes hath sent in his spirit by the former Prophets: therefore came a great wrath from the LORD of hostes. Therefore it is come to passe, that as he cried, and they would not heare, so they cried, and I would not heare, saith the LORD of hostes. But I scattered them with a whirlewinde among all the nations, whom they knew not: thus the land was desolate after them, that no man passed through, nor returned: for they layed the pleasant land desolate.

Sinne the cause of their captivitie.

CHAPTER VIII

AGAINE the word of the LORD of hostes came to me, saying; Thus sayeth the LORD of hostes, I was iealous for Zion, with great iealousie; and I was iealous for her with great furie. Thus saith the LORD, I am returned unto Zion, and will dwell in the midst of Ierusalem, and Ierusalem shall be called a Citie of

The restauration of Ierusalem.

CHAPTER VIII

trueth, and the Mountaine of the LORD of hostes, the holy Mountaine. Thus saith the LORD of hosts; There shall yet old men, and old women, dwell in the streets of Ierusalem, and every man with his staffe in his hand for very age. And the streets of the citie shall be full of boyes and girles playing in the streets thereof. Thus saith the LORD of hosts, If it bee marveilous in the eyes of the remnant of this people in these dayes, should it also bee marveilous in my eyes, saith the LORD of hostes? Thus saith the LORD of hosts, Beholde, I will save my people from the East countrey, and from the West countrey. And I will bring them, and they shall dwell in the midst of Ierusalem, and they shalbe my people, and I will bee their God, in Trueth and in Righteousnesse.

They are incouraged to the building by Gods favour to them.

Thus saith the LORD of hostes, Let your handes be strong, ye that heare in these dayes, these wordes by the mouth of the Prophets, which were in the day that the foundation of the house of the LORD of hosts was laied, that the Temple might be built. For before these daies there was no hire for man, nor any hire for beast, neither was there any peace to him that went out, or came in, because of the affliction: for I set all men, every one against his neighbour. But now I will not bee unto the residue of this people, as in the former daies, saith the LORD of hostes. For the seed shalbe prosperous: the Vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew, and I will cause the remnant of this people to possesse all these things. And it shall come to passe, that as yee were a curse among the heathen, O house of Iudah, and house of Israel; so will I save you, and ye shalbe a blessing: feare not, but let your handes bee strong. For thus saith the LORD of hostes, As I thought to punish you, when your fathers provoked mee to wrath, saith the LORD of hostes, and I repented not: so againe have I thought in these dayes to doe well unto Ierusalem, and to the house of Iudah: feare ye not.

Good workes are required of them.

These are the things that yee shall doe; Speake yee every man the truth to his neighbor: execute the iudgment of trueth and peace in your gates. And let none of you imagine evill in your hearts against his neighbour, and love no false oath: for all these are things that I hate, saith the LORD.

Ioy and inlargement are promised.

And the word of the LORD of hostes came unto me, saying, Thus saith the LORD of hosts; The fast of the fourth moneth, and the fast of the fift, and the fast of the seventh, and the fast of the tenth shall be to the house of Iudah ioy and gladnesse, and cheerefull feasts: therefore love the trueth and peace. Thus saith the LORD of

hosts, It shall yet come to passe, that there shall come people, and the inhabitants of many cities. And the inhabitants of one citie shall goe to another, saying, Let us goe speedily to pray before the LORD, and to seeke the LORD of hostes: I will goe also. Yea many people and strong nations shall come to seeke the LORD of hostes in Ierusalem, and to pray before the LORD. Thus saith the LORD of hosts, In those daies it shall come to passe, that ten men shall take holde out of all languages of the nations, even shall take hold of the skirt of him that is a Iew, saying, Wee will goe with you: for we have heard that God is with you.

CHAPTER IX

God defendeth his Church.

THE burden of the word of the LORD in the land of Hadrach, and Damascus shall bee the rest thereof: when the eyes of man, as of all the tribes of Israel shalbe toward the LORD. And Hamath also shall border thereby; Tyrus and Zidon, though it be very wise. And Tyrus did builde her selfe a strong hold, and heaped up silver as the dust, and fine golde as the myre of the streets. Behold, the Lord wil cast her out, and he will smite her power in the sea, and she shalbe devoured with fire. Ashkelon shall see it, and feare, Gaza also shall see it and be very sorrowfull, and Ekron: for her expectation shalbe ashamed, and the king shall perish from Gaza, and Ashkelon shal not be inhabited. And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines. And I wil take away his blood out of his mouth, and his abominations from betweene his teeth; but he that remaineth, even hee shalbe for our God, and he shall be as a governour in Iudah, and Ekron as a Iebusite. And I will encampe about mine house because of the armie, because of him that passeth by, and because of him that returneth: and no oppressour shall passe through them any more: for now have I seene with mine eyes.

Zion is exhorted to reioyce for the comming of Christ, and his peaceable Kingdome.

Reioyce greatly, O daughter of Zion; shout O daughter of Ierusalem: beholde, thy King commeth unto thee: hee is iust, and having salvation, lowly, and riding upon an asse, and upon a colt, the foale of an asse. And I wil cut off the charet from Ephraim, and the horse from Ierusalem: and the battell bow shalbe cut off, and he shall speake peace unto the heathen, and his dominion shalbe from sea even to sea, and from the River, even to the ends of the earth. As for thee also, by the blood of thy Covenant, I have sent foorth thy prisoners out of the pit, wherein is no water.

Turne ye to the strong hold, ye prisoners of hope, even to day

CHAPTER IX

Gods promises of Victory and Defence.

doe I declare that I will render double unto thee: when I have bent Iudah for me, filled the bow with Ephraim, and raised up thy sonnes O Zion, against thy sonnes, O Greece, and made thee as the sword of a mightie man. And the LORD shalbe seene over them, and his arrow shall goe forth as the lightning: and the Lord GOD shall blow the trumpet, and shall goe with whirlewinds of the South. The LORD of hostes shall defend them, and they shall devoure, and subdue with sling stones, and they shal drinke and make a noise, as through wine, and they shall bee filled like bowles, and as the corners of the Altar. And the LORD their God shall save them in that day as the flock of his people, for they shall be as the stones of a crowne lifted up as an ensigne upon his land. For how great is his goodnesse, and how great is his beautie? corne shal make the yong men cheerefull, and new wine the maides.

CHAPTER X

God is to be sought unto, and not idoles.

ASKE yee of the LORD raine in the time of the latter raine, so the LORD shal make bright clouds, and give them showres of raine, to every one grasse in the field. For the idoles have spoken vanitie, and the diviners have seene a lye, and have told false dreames; they comfort in vaine: therefore they went their way as a flocke, they were troubled because there was no shepheard. Mine anger was kindled against the shepheards, and I punished the goats: for the LORD of hostes hath visited his flocke the house of Iudah, and hath made them as his goodly horse in the battell. Out of him came forth the corner, out of him the naile, out of him the battell bow, out of him every oppressour together.

As he visited his flocke for sinne, so he will save and restore them.

And they shall bee as mightie men which tread downe their enemies in the myre of the streets in the battell, and they shall fight because the LORD is with them, and the riders on horses shall be confounded. And I will strengthen the house of Iudah, and I will save the house of Ioseph, and I will bring them againe to place them, for I have mercie upon them: and they shall be as though I had not cast them off: for I am the LORD their God, and will heare them. And they of Ephraim shall be like a mightie man, and their heart shall reioyce as through wine: yea, their children shall see it, and be glad, their heart shall reioyce in the LORD. I will hisse for them and gather them, for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people, and they shall remember me in farre countries, and they shall live with their children, and turne againe. I will bring them againe also out of the land of Egypt, and gather

them out of Assyria, and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them. And he shall passe through the sea with affliction, and shall smite the waves in the Sea, and all the deepes of the river shall dry up: and the pride of Assyria shall be brought downe, and the scepter of Egypt shall depart away. And I will strengthen them in the LORD, and they shall walke up and downe in his name, saith the LORD.

CHAPTER XI

The destruction of Ierusalem.

OPEN thy doores, O Lebanon, that the fire may devoure thy cedars. Howle firre tree, for the cedar is fallen; because all the mighty are spoiled; howle O yee okes of Bashan, for the forrest of the vintage is come downe.

The elect being cared for, the rest are reiected.

There is a voyce of the howling of the shepheards; for their glory is spoiled: a voyce of the roaring of young lyons; for the pride of Iordan is spoiled. Thus saith the LORD my God; Feede the flocke of the slaughter; whose possessours slay them, and hold themselves not guiltie: and they that sell them say, Blessed be the LORD; for I am rich: and their owne shepheards pitie them not. For I will no more pitie the inhabitants of the land, saith the LORD: but loe, I will deliver the men every one into his neighbours hand, and into the hand of his King, and they shall smite the land, and out of their hand I will not deliver them. And I will feede the flocke of slaughter, even you, O poore of the flock: and I tooke unto me two staves; the one I called Beautie, and the other I called Bandes, and I fed the flocke. Three shepheards also I cut off in one moneth, and my soule loathed them, and their soule also abhorred mee. Then said I, I will not feede you: that that dieth, let it die: and that that is to be cut off, let it be cut off, and let the rest eate, every one the flesh of another.

The staves of beauty and bands broken by the reiection of Christ.

And I tooke my staffe, even Beautie, and cut it asunder, that I might breake my covenant which I had made with all the people. And it was broken in that day: and so the poore of the flocke that waited upon me, knew that it was the word of the LORD. And I said unto them, If yee thinke good, give me my price: and if not, forbeare: so they weighed for my price thirtie pieces of silver. And the LORD said unto mee, Cast it unto the potter: a goodly price, that I was prised at of them. And I tooke the thirtie pieces of silver, and cast them to the potter in the house of the LORD. Then I cut asunder mine other staffe, even Bands, that I might break the brotherhood betweene Iudah and Israel.

CHAPTER XI

The Type and curse of a foolish Shepheard.

And the LORD said unto me, Take unto thee yet the instruments of a foolish shepheard. For loe, I wil raise up a shepherd in the land, which shall not visit those that bee cut off, neither shall seeke the yong one, nor heale that that is broken, nor feed that that standeth still: but he shal eate the flesh of the fat, and teare their clawes in pieces. Woe to the idoll shepheard that leaveth the flocke: the sword shall be upon his arme, and upon his right eye: his arme shall be cleane dryed up, and his right eye shall be utterly darkened.

CHAPTER XII

Ierusalem a cup of trembling to her selfe,

THE burden of the word of the LORD for Israel, saith the LORD, which stretcheth foorth the Heavens, and laith the foundation of the earth, and formeth the spirit of man within him. Behold, I will make Ierusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Iudah and against Ierusalem.

and a burdensome stone to her adversaries.

And in that day will I make Ierusalem a burdensome stone for all people: all that burden themselves with it, shall be cut in pieces; though all the people of the earth bee gathered together against it. In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madnesse, and I will open mine eyes upon the house of Iudah, and will smite every horse of the people with blindnesse. And the governours of Iudah shall say in their heart, The inhabitants of Ierusalem shall be my strength in the LORD of hostes their God.

The victorious restoring of Iudah.

In that day will I make the governours of Iudah like a harth of fire among the wood, and like a torch of fire in a sheafe; and they shall devoure all the people round about, on the right hand and on the left: and Ierusalem shall bee inhabited againe in her owne place, even in Ierusalem. The LORD also shall save the tents of Iudah first, that the glory of the house of David, and the glory of the inhabitants of Ierusalem do not magnifie themselves against Iudah. In that day shall the LORD defend the inhabitants of Ierusalem, and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the Angel of the LORD before them.

The repentance of Ierusalem.

And it shall come to passe in that day, that I will seeke to destroy all the nations that come against Ierusalem. And I wil powre upon the house of David, and upon the inhabitants of Ierusalem the spirit of grace and of supplications, and they shall looke upon me whom they have pearced, and they shal mourne for him, as one mourneth for his onely sonne, and shall be in bitter-

nesse for him, as one that is in bitternesse for his first borne. In that day shall there bee a great mourning in Ierusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shal mourne, every familie apart, the familie of the house of David apart, and their wives apart, the familie of the house of Nathan apart, and their wives apart: the familie of the house of Levi apart, and their wives apart: the familie of Shimei apart, and their wives apart: all the families that remaine, every family apart, and their wives apart.

CHAPTER XIII

The fountaine of purgation for Ierusalem, from idolatrie, and false prophecie.

IN that day there shalbe a fountaine opened to the house of David, and to the inhabitants of Ierusalem, for sinne, and for uncleannesse.

And it shal come to passe in that day, saith the LORD of hostes, that I will cut off the names of the idoles out of the land: and they shal no more be remembred: and also I wil cause the prophets, and the uncleane spirit to passe out of the land. And it shal come to passe that when any shall yet prophecie, then his father and his mother that begate him, shall say unto him, Thou shalt not live: for thou speakest lies in the Name of the LORD: and his father and his mother, that begate him, shall thrust him through when he prophecieth. And it shall come to passe in that day, that the prophets shalbe ashamed every one of his vision, when hee hath prophecied: neither shall they weare a rough garment to deceive. But he shal say, I am no prophet, I am an husbandman: for man taught me to keepe cattell from my youth. And one shal say unto him, What are these wounds in thine hands? Then hee shall answere: Those with which I was wounded in the house of my friends.

The death of Christ, and the triall of a third part.

Awake, O sword, against my shepheard, and against the man that is my fellow, saith the LORD of hostes: smite the Shepheard, and the sheepe shalbe scattered; and I wil turne mine hand upon the litle ones. And it shall come to passe, that in all the land, saith the LORD, two parts therein shall be cut off, and die, but the third shall be left therein. And I will bring the thirde part through the fire, and wil refine them as silver is refined, and will try them as gold is tried: they shall call on my Name, and I wil heare them: I wil say, It is my people: and they shall say, The LORD is my God.

CHAPTER XIIII

The destroyers of Ierusalem, destroied.

BEHOLDE, the day of the LORD commeth, and thy spoile shall be divided in the midst of thee. For I wil gather all nations against Ierusalem to battell, and the citie shall be taken, and the houses rifeled, and the women ravished, and halfe of the citie shall goe forth into captivitie, and the residue of the people shal not be cut off from the citie. Then shall the LORD goe forth and fight against those nations, as when he fought in the day of battel.

The comming of Christ, and the graces of his kingdome.

And his feet shall stand in that day upon the mount of Olives, which is before Ierusalem on the East, and the mount of Olives shall cleave in the midst thereof toward the East, and toward the West, and there shall bee a very great valley, and halfe of the Mountaine shall remove toward the North, and halfe of it toward the South. And ye shal flee to the valley of the mountaines: for the valley of the mountaines shal reach unto Azal: yea, ye shall flee like as yee fled from before the earthquake in the dayes of Uzziah king of Iudah: and the LORD my God shall come, and all the Saints with thee. And it shall come to passe in that day, that the light shall not be cleare, nor darke. But it shall be one day, which shalbe knowen to the LORD, not day nor night: but it shal come to passe that at evening time it shalbe light. And it shal be in that day, that living waters shall goe out from Ierusalem: halfe of them toward the former Sea, and halfe of them toward the hinder Sea: in Summer and in winter shall it be. And the LORD shall be King over all the earth: in that day shal there be one LORD, and his Name one. All the land shall be turned as a plaine from Geba to Rimmon, South of Ierusalem: and it shall be lifted up and inhabited in her place: from Beniamins gate unto the place of the first gate, unto the corner gate, and from the towre of Hananiel unto the Kings winepresses. And men shall dwell in it, and there shalbe no more utter destruction: but Ierusalem shalbe safely inhabited.

The plague of Ierusalems enemies.

And this shall be the plague, wherewith the LORD will smite all the people, that have fought against Ierusalem: their flesh shall consume away, while they stand upon their feete, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to passe in that day, that a great tumult from the LORD shalbe among them, and they shall lay holde every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. And Iudah also shall fight at Ierusalem; and the wealth of all the

heathen round about shall be gathered together, golde and silver, and apparell in great abundance. And so shall be the plague of the horse, of the mule, of the camell, and of the asse, and of all the beasts that shall be in these tents, as this plague.

The remnant shal turne to the Lord,

And it shall come to passe that every one that is left of all the nations which came against Ierusalem, shall even goe up from yeere to yeere to worship the King the LORD of hostes, and to keepe the feast of Tabernacles. And it shall be, that who so will not come up of all the families of the earth unto Ierusalem, to worship the King the LORD of hostes, even upon them shall be no raine. And if the family of Egypt goe not up, and come not, that have no raine: there shall bee the plague wherewith the LORD will smite the heathen that come not up to keepe the feast of Tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keepe the feast of Tabernacles.

And their spoiles shalbe holy.

In that day shall there be upon the bels of the horses, HOLINES UNTO THE LORD, and the pots in the LORDS house shall bee like the bowles before the Altar. Yea, every pot in Ierusalem and in Iudah shall bee Holinesse unto the LORD of hostes, and all they that sacrifice, shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hostes.

MALACHI

CHAPTER I

Malachi complaineth of Israels unkindnesse.

THE burden of the word of the LORD to Israel by Malachi. I have loved you, sayth the LORD: yet yee say, Wherein hast thou loved us? was not Esau Iacobs brother, sayth the LORD? yet I loved Iacob, and I hated Esau, and layde his mountaines, and his heritage waste, for the dragons of the wildernesse. Whereas Edom sayth, Wee are impoverished, but we will returne and build the desolate places; Thus sayth the LORD of hostes, They shal build, but I will throw downe; and they shal call them, The border of wickednesse, and

CHAPTER I

the people against whom the LORD hath indignation for ever. And your eyes shall see, and yee shall say; The LORD will be magnified from the border of Israel.

Of their irreligiousnes,

A sonne honoureth his father, and a servant his Master. If then I be a father, where is mine honour? and if I be a Master, where is my feare, saith the LORD of hostes, unto you O priests, that despise my name? and yee say, Wherein have we despised thy name? Yee offer polluted bread upon mine altar; and yee say, Wherein have we polluted thee? In that yee say, The table of the LORD is contemptible. And if yee offer the blind for sacrifice, is it not evill? and if yee offer the lame and sicke, is it not evill? offer it now unto thy governour: will he be pleased with thee, or accept thy person, saith the LORD of hostes? And now I pray you, beseech God, that hee will be gracious unto us: this hath beene by your meanes: will he regard your persons, saith the LORD of hostes? Who is there even among you that would shut the doores for nought? neither doe yee kindle fire on mine altar for nought. I have no pleasure in you, saith the LORD of hostes, neither will I accept an offring at your hand. For from the rising of the Sunne, even unto the going downe of the same my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offring: for my name shall be great among the heathen, saith the LORD of hostes.

and profanenesse.

But yee have prophaned it, in that yee say; The table of the LORD is polluted, and the fruite thereof, even his meate, is contemptible. Yee said also; Behold what a wearinesse is it, and yee have snuffed at it, saith the LORD of hostes, and yee brought that which was torne, and the lame, and the sicke: thus yee brought an offring: should I accept this of your hand, saith the LORD? But cursed be the deceiver, which hath in his flocke a male, and voweth and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the LORD of hostes, and my name is dreadfull among the heathen.

CHAPTER II

He sharpely reprooveth the Priests for neglecting their covenant,

AND now, O yee Priests, this commaundement is for you. If ye will not heare, and if yee will not lay it to heart, to give glory unto my name, saith the LORD of hostes; I will even send a curse upon you, and will curse your blessings: yea, I have cursed them already, because yee doe not lay it to heart. Behold, I will corrupt your seed, and spread doung upon your faces, even the doung of your solemne feasts, and one shall take

you away with it. And yee shall know that I have sent this commaundement unto you, that my covenant might be with Levi, saith the LORD of hostes. My covenant was with him of life and peace, and I gave them to him, for the feare, wherewith he feared mee, and was afraid before my name. The law of truth was in his mouth, and iniquitie was not found in his lips: he walked with me in peace and equitie, and did turne many away from iniquitie. For the priests lips should keepe knowledge, and they should seeke the law at his mouth: for he is the messenger of the LORD of hostes. But yee are departed out of the way: ye have caused many to stumble at the law: ye have corrupted the covenant of Levi, saith the LORD of hostes. Therefore have I also made you contemptible and base before al the people, according as yee have not kept my wayes, but have bin partiall in the law. Have we not all one father? hath not one God created us? Why doe we deale treacherously every man against his brother, by prophaning the covenant of our fathers?

and the people for idolatrie,

Iudah hath dealt treacherously, and an abomination is committed in Israel and in Ierusalem: for Iudah hath prophaned the holinesse of the LORD which he loved, and hath maried the daughter of a strange God. The LORD will cut off the man that doth this: the Master and the scholler out of the tabernacles of Iacob, and him that offereth an offring unto the LORD of hostes. And this have yee done againe, covering the Altar of the LORD with teares, with weeping and with crying out, in so much that hee regardeth not the offering any more, or receiveth it with good will at your hand.

for adulterie,

Yet ye say, Wherefore? Because the LORD hath bene witnes betweene thee and the wife of thy youth, against whome thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not he make one? yet had he the residue of the spirit: and wherefore one? that hee might seeke a godly seed: therefore take heed to your spirit, and let none deale treacherously against the wife of his youth. For the LORD the God of Israel saith, that he hateth putting away: for one covereth violence with his garment, saith the LORD of hosts, therfore take heed to your spirit, that ye deale not treacherously.

and for infidelitie.

Ye have wearied the LORD with your words: yet ye say, Wherein have we wearied him? when ye say, Every one that doeth evill, is good in the sight of the LORD, and he delighteth in them, or where is the God of iudgement?

CHAPTER III

Of the Messenger, Maiesty, and Grace of Christ.

CHAPTER III

BEHOLDE, I will send my messenger, and he shal prepare the way before mee: and the LORD whom ye seeke, shall suddenly come to his Temple: even the messenger of the Covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his comming? and who shall stand when he appeareth? for he is like a refiners fire, and like fullers sope. And he shall sit as a refiner and purifier of silver: and he shall purifie the sonnes of Levi, and purge them as gold and silver, that they may offer unto the LORD an offring in righteousnes. Then shall the offerings of Iudah and Ierusalem bee pleasant unto the LORD, as in the dayes of old, and as in former yeeres. And I will come neere to you to iudgement, and I will bee a swift witnesse against the sorcerers, and against the adulterers, and against false swearers, and against those that oppresse the hireling in his wages, the widowe, and the fatherlesse, and that turne aside the stranger from his right, and feare not me, saith the LORD of hosts. For I am the LORD, I change not: therefore ye sonnes of Iacob are not consumed.

Of the rebellion,

Even from the dayes of your fathers yee are gone away from mine ordinances, and have not kept them: returne unto me, and I will returne unto you, saith the LORD of hosts: But ye said, Wherein shall we returne?

sacriledge,

Wil a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the store-house, that there may be meate in mine house, and prove me now herewith, saith the LORD of hostes, if I will not open you the windowes of heaven, and powre you out a blessing, that there shall not be roome enough to receive it. And I wil rebuke the devourer for your sakes: and he shal not destroy the fruits of your ground, neither shal your vine cast her fruit before the time in the field, saith the LORD of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

and infidelitie of the people.

Your words have bin stout against me, saith the LORD, yet ye say, What have we spoken so much against thee? Ye have said, It is vaine to serve God: and what profit is it, that we have kept his ordinance, and that wee have walked mournfully before the LORD of hosts? And now we call the proud happy: yea, they that worke wickednes are set up, yea they that tempt God, are even delivered.

MALACHI

CHAPTER III

Then they that feared the LORD, spake often one to another, and the LORD hearkened and heard it, and a booke of remembrance was written before him, for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my iewels, and I wil spare them as a man spareth his owne sonne that serveth him. Then shall yee returne and discerne betweene the righteous and the wicked, betweene him that serveth God, and him that serveth him not.

The promise of blessing to them that feare God.

CHAPTER IIII

FOR beholde, the day commeth, that shall burne as an oven, and all the proud, yea and all that doe wickedly shalbe stubble: and the day that commeth, shal burne them up, saith the LORD of hostes, that it shall leave them neither roote nor branch.

Gods iudgement on the wicked,

But unto you that feare my Name, shall the Sunne of righteousnesse arise with healing in his wings, and shall goe foorth and grow up as calves of the staule. And yee shall treade downe the wicked: for they shall bee ashes under the soles of your feet, in the day that I shall doe this, saith the LORD of hosts.

and his blessing on the good.

Remember yee the Law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the Statutes and iudgements. Beholde, I will send you Eliiah the Prophet, before the comming of the great and dreadfull day of the LORD. And hee shall turne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Hee exhorteth to the studie of the Law,

and telleth of Eliiahs comming, and Office.

The end of the Prophets.

END OF VOLUME IV

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